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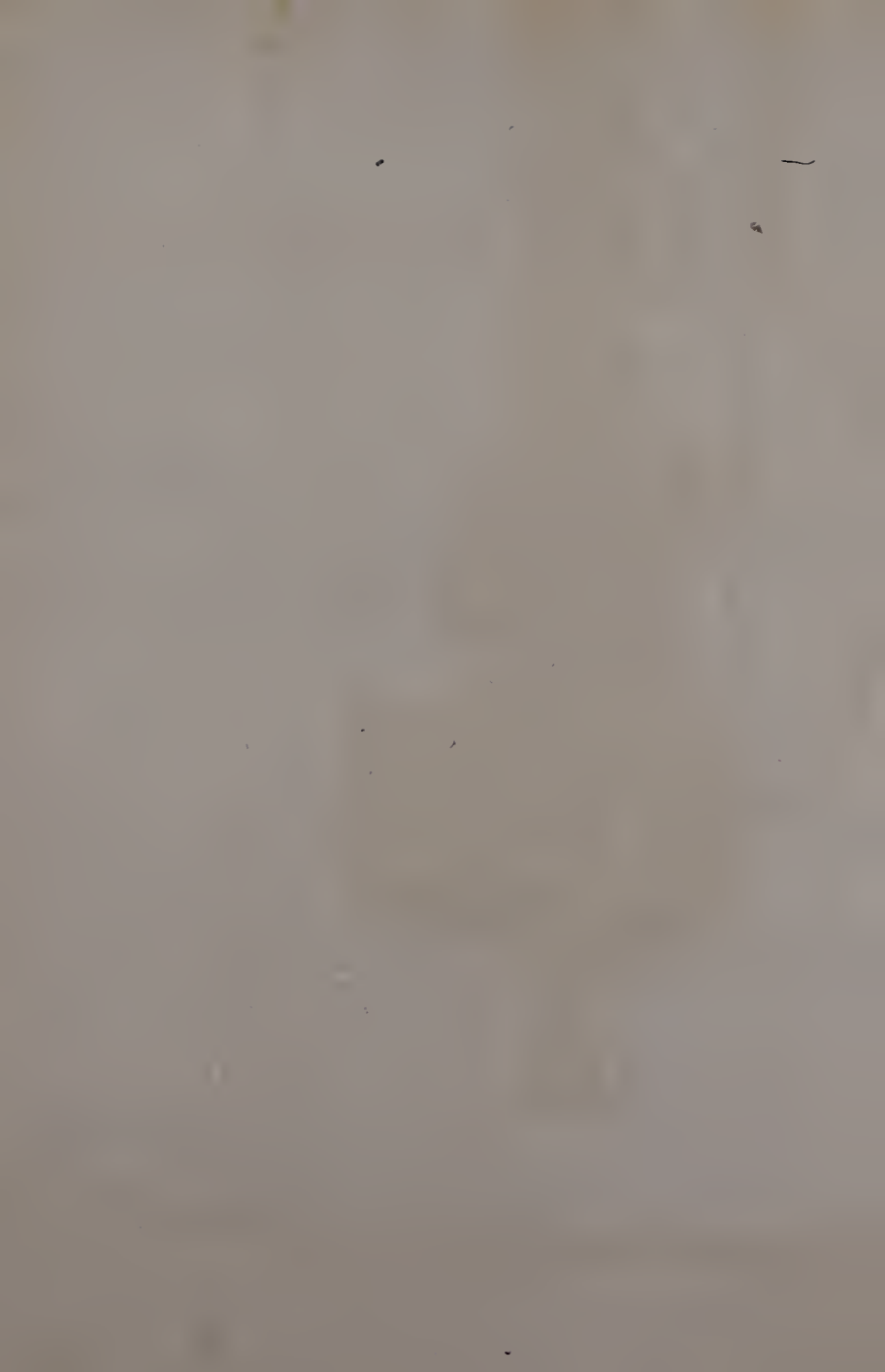


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PRIVATE AND CONFIDENTIAL
E.C.L.

Extracts from

"A Memorial for the advancement of German Interests in China

Issued by the German Association of Shanghai."

This German Association in Shanghai has as its purpose the advancement of German commercial and other interests.

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I. The Chinese Market.

- 1 - China's change of front.
- 2 - Possibilities in China's economic development.
- 3 - The importance of the Chinese Market.
- 4 - The fight for the Chinese Market.
 - (a) Natural advantages of our opponents.
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5. Students to Germany.
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 - (a) The German language in Chinese government schools.
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8. A Translation Bureau.
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10. The Chinese Press.

III. Organization and Cost.

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 - (a) A head office in Berlin.
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- 2. Costs
 - (a) Amount
 - (b) Method of securing.

IV. Closing Remarks.

- 1. The German Merchant in China and his trade.
- 2. The last opportunity.

APPENDIX.

- 1. Germany's export and import trade with China 1900-1911.
- 2. Development of German trade with China 1900-1911.
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Of special interest and importance to us as missionaries are the paragraphs dealing with education. (At times I shall translate at other times summarize.)

After speaking of the natural advantages of Germany's Chief Competitors (England, the United States and Japan) they say that in a very special degree England, the United States and even Japan, have during the past ten years been carrying on "School and Culture politics". They have spent countless millions (of marks) in these endeavors. Bands of Missionaries and of teachers have invaded the Country. China is flooded with English and American school books. Educational specialists from America travel systematically through China and acquaint the Chinese with the wonders of Modern science as seen through American eyes. The Chinese Press is to a large degree under

the influence of our opponents. The English language is to become obligatory in Chinese government schools above the lower elementary grade. Most striking is the comparison of the German with the British and American schools in China. The figures mentioned are:

For Protestant Missions;

	<u>Lower Schools</u>		<u>Middle and High Schools.</u>	
	Schools	Scholars	Schools	Scholars.
English	1445	32303	241	7552
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As if this were not enough, England and America have gathered ten Million Marks more for Universities in Shantung, Hankow and Hongkong.

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Lower		Middle and High	
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A further advantage of America is that 500 Chinese students must yearly be sent to American Universities on the Boxer indemnity fund. England and America can advance their political ends by Culture and Schools, on this liberal scale because they have apparently boundless wealth to draw upon, and because the idealism of their Missionaries and teachers is founded not less on patriotism than on religion.

The paper goes on to say that during the last ten years there has been a noticeable loss in German influence; that ten years ago there was still a chance to extend the German language alongside of English; but that Germany had done nothing to stop the triumphal march of the English language. There is, however, still a chance of stopping it.

Under "Our prospects" it is said the English language has not yet spread so far that Germany cannot hope to catch up with it. Our diplomacy ought to be able to assure the German language of that place in the Chinese Government schools that is its due, and to increase again German influence with the Chinese government. By a better quality of schools Germany can make up for the quantity of English - American schools. The thoroughness of German methods of work is known to the Chinese, and is witnessed to by the flocking of students to the college in Tsingtan and to the medical and technical schools in Shanghai, that are

this year (1913) three or four times as large as last year. Moreover, China will learn to understand more and more, that besides the United States Germany is the only one of the great powers that does not follow a political policy that looks to the annexation of Chinese territory.

Measures to gain control of the Chinese Market.

After speaking of the need of a reorganization of the diplomatic and consular service, and a more liberal financial policy on the part of Germany the paper turns to the question of the German language. Under this heading it is said:

"The important matter in attaining our goal of capturing the Chinese Market for German industry, lies in the question whether or not we are determined to take up the fight against the dominance of the English language. One may think what one will about the general truth of the saying that "trade follows language"; but the truth of the statement regarding China has already been sufficiently proved. Germany can, therefore, not delay in spreading the German language and German culture in influential Chinese circles. Only so can the caricature X of Germany, which thanks to the lack of scrupulousness of our competitors, has become firmly fixed in the minds of the Chinese, be destroyed and place be made for the view that Germany needs to stand behind no one in the world, but is called to play a leading part in the life of the world.

The situation is not yet one in which our endeavors need to be looked on as without a prospect of success. It is true that the English language has a decided advantage, but the dominance of English is, in comparison with the greatness of the Chinese nation only in the elementary schools, and can still be overcome by timely opposition measures. The prospects favorable to the spread of the German language lie chiefly that German is recognized by all as the language of science, and therefore seems to be destined rather than other languages to furnish China with the means for completing her internal organization. It is true that there is no immediate prospect of our securing a number of teachers and scholars, equal to those of England and America, for organizations of this kind are not procurable on demand; but up to a certain degree we are in a position, by an education of better quality to equalize the advantage gained by the larger quantity of the schools of our opponents. The strength of English and American schools has thus far consisted more in the number than in the quality of the culture given. Moreover, these schools have wasted much valuable energy by drawing without distinction from all classes of society. We would confine ourselves to those circles which

are destined to play a leading part, namely to the upper strata of the intellectual and commercial classes, and to take into our field of endeavor only those provinces, on which depend the future economic development of the country, and which produce the strongest men both in intelligence and character. In this we can overcome, at least in part, the quantitative advantage of our opponents. From this point of view the following ten provinces would be those probably to be dealt with: Chihli, Shantung, Shansi, Hunan, Hupeh, Szechuen, Kiangsu, Chekiang, Yunnan and Kwangtung.

We should formally as far as it accords with our aim, fall in line with the general plan, curricula, and regulations of the Chinese government schools, so as to smooth the way for recognition by the Chinese Government.

There follows an outline of a German School System for China and the cost of maintaining the same.

	Expenses	
	Initial	Annual.
1. Nine Middle Schools in Treaty Ports (Shanghai, Hankow, Tientsin, Tsinan-fu, Canton, Nanking, Chungking, Changsha, Peking).	\$380,000.	\$ 162,000.
2. Thirty-five Mission Middle Schools (in case the Missions will fall in with the general plan).	1,050,000.	420,000.
3. Subsidy to ninety Elementary schools in cities (that would teach German.)		20,250.
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11. Translation Bureau	40,000.	70,000.
12. Eight Museums and Industrial exhibitions	144,000.	80,000.
13. Traveling Lecture Ships.		40,000.
14. Press		150,000
15. Organization, Head Office, Office in China, Promoters		50,000.
	<u>\$2,514,000.</u>	<u>\$1,769,250.</u>

Proposed Means for Securing the Money.

The difficulty of raising this money is not minimized, but it is thought to contain no unsurmountable difficulties.

Two plans are proposed.

Either the formation of an "Auslands Kultur Verein", which should seek to secure small subscriptions from a very large number of members throughout Germany, or failing the successful launching of such an organization the reliance on Government action. It is suggested that a portion of the annual payment of ten million marks to Germany from the Boxer Indemnity could be devoted to this end.

The reason for desiring to work through the Missions in establishing Middle and Elementary schools is that this course is necessitated by the fact that only missionaries can reside and carry on work in the interior away from the treaty ports. The paper says: "Only in their outward form should they be really Mission Schools, in their inner organizations they could be something between a mission school and another kind of school". Professional teachers will be necessary and they will divide the work in a suitable way with the missionaries. Moreover, these schools would have to stand in a special relation to the Mission, as they would be under a special organization with its school inspector, and also because the religious element would be of secondary importance to the national. If participation in the religious instruction is made obligatory it is to be feared that just those classes of society, upon which we lay special emphasis, will not send their children to these schools. From the purely religious point of view the standpoint here put forward may seem somewhat questionable, but from our point of view it does not make so much difference, to gain new adherents to the Christian Church, but much more to develop strong moral personalities".

"We recognize that in asking the missions to take this conception of their work we are requiring them to make a sacrifice; but on the other hand, the American and British Missionaries go considerably farther than this in placing national before religious ends, going at times so far that the Commercial point of view stands in the foreground; and on the other hand our German missionaries recognize their duties to propagate German national ideas. Moreover, the Missionaries, without doing violence to their calling, could take part in the system of schools herein proposed, inasmuch as an objective education which emphasizes above all a thorough moral instruction, prepares the way for Christian teaching."

"Time the Y.M.C.A. admit many non-Christians to their membership. Fortunately also the Catholic Mission in Shantung and several

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of the Protestant Missions do not make the participation of their scholars in religious instruction a sine qua non of admission to their schools. We should give up our existing prejudices against the Missions. It has been a serious mistake that we have thus far co-operated so little with them. On no account can we dispense with The Capital of idealism developed in Missionary circles."

Speaking of the German language in Government schools it is said that one must start from the premise that foreign schools in China, as in Japan, are only temporary in their nature and will before long be forced out by the Chinese Government or be taken over by it. If the German schools are developed into Model institutions, as is planned, they could count on their being taken over in a reasonable time by the Chinese. "But we shall be able to reap the fruit of our Endeavors only if we take care NOW that the German language is accorded the same place in Government schools as the English language. Otherwise, as soon as our direct control of the institutions founded by us, ceases, we shall have to see England and America reap where we have sowed. The question of how we can at the present time assure to the German language that place in Chinese government schools, which belongs to it, appears to us to be of the utmost importance, and of at least equal significance with the development of our whole German school system. Our diplomacy should, therefore, leave no means untried, to put through our endeavors in this domain. It is very evident, what all of this means for us. With one blow would be secured to the German language a determining influence, if we could in this way gain a foothold in China's widely branching school system by securing that German instruction be obligatory. Just how to set about this is really a political question, that cannot be judged from here, but it can be seen with certainty, that we could meet the Chinese in many other fields, if we could only gain success here."

"In this matter too much is at stake for us to be satisfied with Compromises. Whoever thinks that anything of value has really been gained with the recently promulgated school regulations, in accordance with which German is to be made the leading language in the Medical Schools and of equal importance with English in the technical schools and in Agriculture and Forestry, shows that he is not sufficiently acquainted with the situation. Such concessions are easy to make on paper, but are of no real significance in practice. So long as English is made the only obligatory language in the middle schools, the scholars will study German only in exceptional cases. Of what value is it then to us, that in the universities or technical schools German is taught in certain branches, when there is a lack of scholars, adequately prepared in this language. The heart of the question lies in the fight for the Middle schools. What must be gained is that the German language be given an equal place with English as obligatory in

middle and technical schools, in colleges and normal schools. We think we can ignore the Elementary Schools in which the students remain only until the 11th year."

Under the head of the Chinese Press, after speaking of the Anti-German tone of other papers, and commending for its good work the "Hsieh Ho Pao" a German paper published in Chinese the pamphlet advocates that a telegraphic service be established to some twenty places in the interior of China to counteract the influence of Reuter's service.

Under the "concluding remarks" it is said: "Once more, and probably for the last time is the opportunity afforded us to take a hand in the course of events. If advantage is not taken now, England, America and Japan will obtain such a lead, that we may as well give up the competition. To call attention to the seriousness of the situation, and to the heavy dangers, which the situation offers for Germany is the object of this pamphlet. To work with small and insufficient means is valueless and means only waste of time, strength and money. We must, it is very plain, have the choice of only two alternatives, either to look at the Chinese market as a post position, where Germany, like to a state of second rank, can carry on a limited trade through the medium of the English language, or else we must put forth our strength to the utmost, maintain a "School and propaganda politik" on a large scale, and so safeguard for ourselves a part in China's economic development in keeping with our importance and the demands of our own future."

German Association

C. Michelau
Chairman

Rud. Mahnfeld
Secretary.

Shanghai, April 1913.

Note of the Secretary.

The importance of the above recommendations of the German Merchants' Association of Shanghai, working in co-operation with similar organizations in other cities in China, and with the German China Institute, the formation of which was announced in the North China Daily News for March 3rd, will be readily recognized.

The object of the latter institute was stated in the North China Daily News to be "to bring the scientific and technical achievements of Germany to the knowledge of the people of China, and to promote the economic relations of China and Germany. These aims will be effected especially by the establishment and maintenance of Sino-German schools, commercial, technical and medical, and also Sino-German sanatoria, supplying German teachers to Chinese schools by the support of exploration in China and the assistance of Chinese students in Germany."

The desire of the German merchants to further German interests in China is, of course, a perfect legitimate one, and one cannot but commend the farsighted way in which they are facing their problem. The above information regarding this memorandum is sent you because of its important bearing upon Mission Education. We need, of course, to remember that we are an International Committee, and that the German Missions are an important and an influential part of the missionary body. With the exception of the Weimar Mission they do not seem to have had a part in drawing up the above memorandum.

During the past months the Ostasiatische Lloyd, the leading German paper in the Far East, has devoted a good deal of space to the subject of "merchant and Missionary." All of the articles (which I have seen), written by the German missionaries strongly defend British and American missionaries from the charge of being actuated by political or commercial motives. One can readily understand that the German Missions are already, or are likely soon to be placed in a delicate position, and there is need of the hearty sympathy and earnest prayers of all members of the Committee that they be wisely guided. From Germany word comes that a conference will probably be arranged, if it has not already been held, between some of the missionary leaders on both sides of the Channel.

Revised May 26, 1918

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the influence of our opponents. The English language is to become obligatory in Chinese government schools above the lower elementary grade. Most striking is the comparison of the German with the British and American schools in China. The figures mentioned are:

For Protestant Missions;

	<u>Lower Schools</u>		<u>Middle and High Schools.</u>	
	Schools	Scholars	Schools	Scholars.
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As if this were not enough, England and America have gathered ten Million Marks more for Universities in Shantung, Hankow and Hongkong.

For Catholic Missions

	Lower		Middle and High	
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A further advantage of America is that 500 Chinese students must yearly be sent to American Universities on the Boxer indemnity fund. England and America can advance their political ends by Culture and Schools, on this liberal scale because they have apparently boundless wealth to draw upon, and because the idealism of their Missionaries and teachers is founded not less on patriotism than on religion.

The paper goes on to say that during the last ten years there has been a noticeable loss in German influence; that ten years ago there was still a chance to extend the German language alongside of English; but that Germany had done nothing to stop the triumphal march of the English language. There is, however, still a chance of stopping it.

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this year (1913) three or four times as large as last year. Moreover, China will learn to understand more and more, that besides the United States Germany is the only one of the great powers that does not follow a political policy that looks to the annexation of Chinese territory.

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After speaking of the need of a reorganization of the diplomatic and consular service, and a more liberal financial policy on the part of Germany the paper turns to the question of the German language. Under this heading it is said:

"The important matter in attaining our goal of capturing the Chinese Market for German Industry, lies in the question whether or not we are determined to take up the fight against the dominance of the English language. One may think what one will about the general truth of the saying that "trade follows language"; but the truth of the statement regarding China has already been sufficiently proved. Germany can, therefore, not delay in spreading the German language and German culture in influential Chinese circles. Only so can the caricature X of Germany, which thanks to the lack of scrupulousness of our competitors, has become firmly fixed in the minds of the Chinese, be destroyed and place be made for the view that Germany needs to stand behind no one in the world, but is called to play a leading part in the life of the world.

The situation is not yet one in which our endeavors need to be looked on as without a prospect of success. It is true that the English language has a decided advantage, but the dominance of English is, in comparison with the greatness of the Chinese nation only in the elementary schools, and can still be overcome by timely opposition measures. The prospects favorable to the spread of the German language lie chiefly that German is recognized by all as the language of science, and therefore seems to be destined rather than other languages to furnish China with the means for completing her internal organization. It is true that there is no immediate prospect of our securing a number of teachers and scholars, equal to those of England and America, for organizations of this kind are not procurable on demand; but up to a certain degree we are in a position, by an education of better quality to equalize the advantage gained by the larger quantity of the schools of our opponents. The strength of English and American schools has thus far consisted more in the number than in the quality of the culture given. Moreover, these schools have wasted much valuable energy by drawing without distinction from all classes of society. We would confine ourselves to those circles which

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are destined to play a leading part, namely to the upper strata of the intellectual and commercial classes, and to take into our field of endeavor only those provinces, on which depend the future economic development of the country, and which produce the strongest men both in intelligence and character. In this we can overcome, at least in part, the quantitative advantages of our opponents. From this point of view the following ten provinces would be those probably to be dealt with: Chihli, Shantung, Shansi, Hunan, Hupek, Szechuen, Kiangsu, Chekiang, Yunnan and Kwangtung.

We should formally as far as it accords with our aim, fall in line with the general plan, curricula, and regulations of the Chinese government schools, so as to smooth the way for recognition by the Chinese Government.

There follows an outline of a German School System for China and the cost of maintaining the same.

	Expenses	
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1. Nine Middle Schools in Treaty Ports (Shanghai, Hankow, Tientsin, Tsinan-fu, Canton, Nanking, Chungking, Changsha, Peking).	\$380,000.	\$ 162,000.
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3. Subsidy to ninety Elementary schools in cities (that would teach German.)		20,250.
4. Subsidy to 350 Elementary schools in the country.		35,000.
5. Extra expenses to develop to college grade ("Arbiturium") three of the Middle schools.		30,000.
6. Extra expenses for Normal education of teachers (in three centers)		30,000.
7. Schools for girls		25,000.
8. Five technical schools	900,000.	270,000.
9. Maintaining 300 students in Germany and 100 traveling to and fro each year		235,000.
10. Teachers in Chinese Schools		150,000.
11. Translation Bureau	40,000.	70,000.
12. Eight Museums and Industrial exhibitions	144,000.	80,000.
13. Traveling Lecture Ships.		40,000.
14. Press		150,000.
15. Organization, Head Office, Office in China, Promoters		50,000.
	<u>\$2,514,000.</u>	<u>\$1,769,250.</u>

Proposed Means for Securing the Money.

The difficulty of raising this money is not minimized, but it is thought to contain no unsurmountable difficulties.

Two plans are proposed.

Either the formation of an "Auslands Kultur Verein", which should seek to secure small subscriptions from a very large number of members throughout Germany, or failing the successful launching of such an organization the reliance on Government action. It is suggested that a portion of the annual payment of ten million marks to Germany from the Boxer Indemnity could be devoted to this end.

The reason for desiring to work through the Missions in establishing Middle and Elementary schools is that this course is necessitated by the fact that only missionaries can reside and carry on work in the interior away from the treaty ports. The paper says: "Only in their outward form should they be really Mission Schools, in their inner organizations they could be something between a mission school and another kind of school". Professional teachers will be necessary and they will divide the work in a suitable way with the missionaries. Moreover, these schools would have to stand in a special relation to the Mission, as they would be under a special organization with its school inspector, and also because the religious element would be of secondary importance to the national. If participation in the religious instruction is made obligatory it is to be feared that just those classes of society, upon which we lay special emphasis, will not send their children to these schools. From the purely religious point of view the standpoint here put forward may seem somewhat questionable, but from our point of view it does not make so much difference, to gain new adherents to the Christian Church, but much more to develop strong moral personalities".

"We recognize that in asking the missions to take this conception of their work we are requiring them to make a sacrifice; but on the other hand, the American and British Missionaries go considerably farther than this in placing national before religious ends, going at times so far that the Commercial point of view stands in the foreground; and on the other hand our German missionaries recognize their duties to propagate German national ideas. Moreover, the Missionaries, without doing violence to their calling, could take part in the system of schools herein proposed, inasmuch as an objective education which emphasizes above all a thorough moral instruction, prepares the way for Christian teaching."

"Thus the Y.M.C.A. admit many non-Christians to their membership. Fortunately also the Catholic Mission in Shantung and several

of the Protestant Missions do not make the participation of their scholars in religious instruction a sine qua non of admission to their schools. We should give up our existing prejudices against the Missions. It has been a serious mistake that we have thus far co-operated so little with them. On no account can we dispense with The Capital of idealism developed in Missionary circles."

Speaking of the German language in Government schools it is said that one must start from the premise that foreign schools in China, as in Japan, are only temporary in their nature and will before long be forced out by the Chinese Government or be taken over by it. If the German schools are developed into Model institutions, as is planned, they could count on their being taken over in a reasonable time by the Chinese. "But we shall be able to reap the fruit of our Endeavors only if we take care NOW that the German language is accorded the same place in Government schools as the English language. Otherwise, as soon as our direct control of the institutions founded by us, ceases, we shall have to see England and America reap where we have sowed. The question of how we can at the present time assure to the German language that place in Chinese government schools, which belongs to it, appears to us to be of the utmost importance, and of at least equal significance with the development of our whole German school system. Our diplomacy should, therefore, leave no means untried, to put through our endeavors in this domain. It is very evident, what all of this means for us. With one blow would be secured to the German language a determining influence, if we could in this way gain a foothold in China's widely branching school system by securing that German instruction be obligatory. Just how to set about this is really a political question, that cannot be judged from here, but it can be seen with certainty, that we could meet the Chinese in many other fields, if we could only gain success here."

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4. Subsidy to 350 Elementary schools in the country.		35,000.
5. Extra expenses to develop to college grade ("Arbiturium") three of the Middle schools.		30,000.
6. Extra expenses for Normal education of teachers (in three centers)		30,000.
7. Schools for girls		25,000.
8. Five technical schools	900,000.	270,000.
9. Maintaining 300 students in Germany and 100 traveling to and fro each year		235,000.
10. Teachers in Chinese Schools		150,000.
11. Translation Bureau	40,000.	70,000.
12. Eight Museums and Industrial exhibitions	144,000.	80,000.
13. Traveling Lecture Ships.		40,000.
14. Press		150,000.
15. Organization, Head Office, Office in China, Promoters		50,000.
	<u>\$2,514,000.</u>	<u>\$1,769,250.</u>

- 6 -

Proposed Means for Securing the Money.

The difficulty of raising this money is not minimized, but it is thought to contain no unsurmountable difficulties.

Two plans are proposed.

Either the formation of an "Auslands Kultur Verein", which should seek to secure small subscriptions from a very large number of members throughout Germany, or failing the successful launching of such an organization the reliance on Government action. It is suggested that a portion of the annual payment of ten million marks to Germany from the Boxer Indemnity could be devoted to this end.

The reason for desiring to work through the Missions in establishing Middle and Elementary schools is that this course is necessitated by the fact that only missionaries can reside and carry on work in the interior away from the treaty ports. The paper says: "Only in their outward form should they be really Mission Schools, in their inner organizations they could be something between a mission school and another kind of school". Professional teachers will be necessary and they will divide the work in a suitable way with the missionaries. Moreover, these schools would have to stand in a special relation to the Mission, as they would be under a special organization with its school inspector, and also because the religious element would be of secondary importance to the national. If participation in the religious instruction is made obligatory it is to be feared that just those classes of society, upon which we lay special emphasis, will not send their children to these schools. From the purely religious point of view the standpoint here put forward may seem somewhat questionable, but from our point of view it does not make so much difference, to gain new adherents to the Christian Church, but much more to develop strong moral personalities".

"We recognize that in asking the missions to take this conception of their work we are requiring them to make a sacrifice; but on the other hand, the American and British Missionaries go considerably farther than this in placing national before religious ends, going at times so far that the Commercial point of view stands in the foreground; and on the other hand our German missionaries recognize their duties to propagate German national ideas. Moreover, the Missionaries, without doing violence to their calling, could take part in the system of schools herein proposed, inasmuch as an objective education which emphasizes above all a thorough moral instruction, prepares the way for Christian teaching."

"Thus the Y.M.C.A. admit many non-christians to their membership. Fortunately also the Catholic Mission in Shantung and several

of the Protestant Missions do not make the participation of their scholars in religious instruction a sine qua non of admission to their schools. We should give up our existing prejudices against the Missions. It has been a serious mistake that we have thus far co-operated so little with them. On no account can we dispense with The Capital of Idealism developed in Missionary circles."

Speaking of the German language in Government schools it is said that one must start from the premise that foreign schools in China, as in Japan, are only temporary in their nature and will before long be forced out by the Chinese Government or be taken over by it. If the German schools are developed into Model institutions, as is planned, they could count on their being taken over in a reasonable time by the Chinese. "But we shall be able to reap the fruit of our Endeavors only if we take care NOW that the German language is accorded the same place in Government schools as the English language. Otherwise, as soon as our direct control of the institutions founded by us, ceases, we shall have to see England and America reap where we have sowed. The question of how we can at the present time assure to the German language that place in Chinese government schools, which belongs to it, appears to us to be of the utmost importance, and of at least equal significance with the development of our whole German school system. Our diplomacy should, therefore, leave no means untried, to put through our endeavors in this domain. It is very evident, what all of this means for us! With one blow would be secured to the German language a determining influence, if we could in this way gain a foothold in China's widely branching school system by securing that German instruction be obligatory. Just how to set about this is really a political question, that cannot be judged from here, but it can be seen with certainty, that we could meet the Chinese in many other fields, if we could only gain success here."

"In this matter too much is at stake for us to be satisfied with Compromises. Whoever thinks that anything of value has really been gained with the recently promulgated school regulations, in accordance with which German is to be made the leading language in the Medical Schools and of equal importance with English in the technical schools and in Agriculture and Forestry, shows that he is not sufficiently acquainted with the situation. Such concessions are easy to make on paper, but are of no real significance in practice. So long as English is made the only obligatory language in the middle schools, the scholars will study German only in exceptional cases. Of what value is it then to us, that in the universities or technical schools German is taught in certain branches, when there is a lack of scholars, adequately prepared in this language. The heart of the question lies in the fight for the Middle schools. What must be gained is that the German language be given an equal place with English as obligatory in

middle and technical schools, in colleges and normal schools. We think we can ignore the Elementary Schools in which the students remain only until the 11th year."

Under the head of the Chinese Press, after speaking of the Anti-German tone of other papers, and commending for its good work the "Hsieh Ho Pao" a German paper published in Chinese the pamphlet advocates that a telegraphic service be established to some twenty places in the interior of China to counteract the influence of Reuter's service.

Under the "concluding remarks" it is said: "Once more, and probably for the last time is the opportunity afforded us to take a hand in the course of events. If advantage is not taken now, England, America and Japan will obtain such a lead, that we may as well give up the competition. To call attention to the seriousness of the situation, and to the heavy dangers, which the situation offers for Germany is the object of this pamphlet. To work with small and insufficient means is valueless and means only waste of time, strength and money. We must, it is very plain, have the choice of only two alternatives, either to look at the Chinese market as a post position, where Germany, like to a state of second rank, can carry on a limited trade through the medium of the English language, or else we must put forth our strength to the utmost, maintain a "School and propaganda politik" on a large scale, and so safeguard for ourselves a part in China's economic development in keeping with our importance and the demands of our own future."

German Association

C. Michelau
Chairman

Rud. Mahnfeld
Secretary.

Shanghai, April 1913.

Note of the Secretary.

The importance of the above recommendations of the German Merchants' Association of Shanghai, working in co-operation with similar organizations in other cities in China, and with the German China Institute, the formation of which was announced in the North China Daily News for March 3rd, will be readily recognized.

The object of the latter institute was stated in the North China Daily News to be "to bring the scientific and technical achievements of Germany to the knowledge of the people of China, and to promote the economic relations of China and Germany. These aims will be effected especially by the establishment and maintenance of Sino-German schools, commercial, technical and medical, and also Sino-German sanatoria, supplying German teachers to Chinese schools by the support of exploration in China and the assistance of Chinese students in Germany."

The desire of the German merchants to further German interests in China is, of course, a perfect legitimate one, and one cannot but commend the farsighted way in which they are facing their problem. The above information regarding this memorandum is sent you because of its important bearing upon Mission Education. We need, of course, to remember that we are an International Committee, and that the German Missions are an important and an influential part of the missionary body. With the exception of the Weimar Mission they do not seem to have had a part in drawing up the above memorandum.

During the past months the Ostasiatische Lloyd, the leading German paper in the Far East, has devoted a good deal of space to the subject of "merchant and Missionary." All of the articles (which I have seen), written by the German missionaries strongly defend British and American missionaries from the charge of being actuated by political or commercial motives. One can readily understand that the German Missions are already, or are likely soon to be placed in a delicate position, and there is need of the hearty sympathy and earnest prayers of all members of the Committee that they be wisely guided. From Germany word comes that a conference will probably be arranged, if it has not already been held, between some of the missionary leaders on both sides of the Channel.

Diary Yang's Report in 1928

to

The Intern. Chm. Council of China

on

The Position of the Church in China

Part I

CHAPTER I.

POSITION OF CHRISTIAN CHURCH IN CHINA.*

I. The Prevailing Attitudes.

The political, social and economic changes of the past year mark a new epoch in the history of China. Of course each one of us has his own memory of the events that have taken place, either from his reading of the newspaper accounts, through reports of persons who suffered from these changes, or from his own experience. It is not necessary for me to describe these events again; but I do wish to point out some of the attitudes which are the net results of such changes.

First of all, there is a sense of uncertainty among the people everywhere. On account of this feeling the business man does not dare to take even the ordinary risks in running his business; people do not dare to leave their home towns because they are not certain about the trains or other means of communication; students, because of this, have even dropped their studies for the time being. No matter where we go we find this sense of uncertainty.

Perhaps it may seem at first thought a contradiction to say that, just because of this sense of uncertainty about the future, there has come about, especially among the younger men, another attitude - a sort of reckless feeling that nothing matters. According to our Chinese psychology in the past, everything was to be done according to certain rules and ceremonies. Certain objective norms were understood as determining conduct. But now these have, in many cases, been thrown aside. There is an atmosphere of haste, an unwillingness to let things take their usual, slow course of

*Written in February 1928 and published in "The Chinese Recorder" March 1928.

development. People want to get rich by some sudden process. They will take a desperate chance. Soldiers want to be promoted more rapidly than they could normally hope to be. They will take any chance that offers. Ambitious men want to get into power. They will take reckless risk. There is everywhere the desire to get ahead, not by gradual processes, but by taking a sporting chance.

The situation has brought about, then, these two different attitudes. Some people feel that there is no use doing much of anything, because one cannot plan for the future with any certainty; others seem to feel that one might just as well do almost anything, no matter how far it is a departure from custom, since we might as well have what good things we can in the present. As an outgrowth of this feeling we have the attitude of disobedience. In the past the professors and teachers were in control of schools, but now the students determine the policies. In the army, in former days, it was the higher officials who logically took charge of the whole army; obedience was the absolute requirement for all the lower officers and soldiers; but now the pendulum has swung to the other end. In the earlier days, the manager of a business corporation was supposed to run its affairs; but now the employees are seeking to seize this control and to dictate the policies to be followed. The old habit of obedience has gone. Because of the sense of recklessness and of the strong spirit of revolt, if any pressure is brought to bear from those presumably in authority, it results in a spirit of destruction which says "Down with Everything!" For instance, in the army, when a higher officer tries to give commands to his lieutenants which do not please them, they

simply say, "Goodbye! We will join the other army." In school, if the teacher tries to impose a lesson which is more than usually difficult, or to discipline a pupil in any way, the result is apt to be a revolt on the part of all the students and possibly the driving out of the teacher. And in business corporations, when some rule is passed for the benefit of the whole, if it does not happen to appeal to a certain individual in the company, he stirs up a strike.

These are the four results of this sudden change, and they operate in the field of religion as well as in these other walks of life.

II. The conditions of the Christian Church in China.

In these days of keen interest in conditions in different parts of China, anyone who has travelled in various provinces of North and South China with the object of obtaining through personal interviews with the leaders in these centres and through his own observations an idea of the prevailing conditions of the country is, as a matter of course, asked to give his impressions. May I venture to classify the Christian churches in China into two main groups, using the Yellow River as the boundary line. Those churches in the north are under the protection of certain forces.* They can carry on their regular routine work and plan for their future programme. To a very large extent, the activities of these churches have not been interfered with at all. Those churches in Central and South China are largely affected by the present movement and by the political, social and economic changes which have taken place.

* Written in January, 1928.

Some church buildings have been destroyed or occupied by soldiers without any invitation. School buildings are being used for other purposes. Hospitals have been taken over by the local authorities, and evangelists and their missionary friends have been maltreated. Public buildings and private residences have been robbed and looted; the programmes of the church have been stopped, and the enthusiasm of the members, as well as their numbers, is gradually dwindling away. Personal contributions, in some places, if not altogether stopped, have largely decreased.

The group of churches in the north may be further divided into two classes; in the first class are the churches which do not recognise the fact that this tide of change is coming, and still consider the events in Central and South China as local happenings of no interest to them. There is no awakening to the fact that they should take a lesson from these occurrences and prepare for the future. This is due partly to their own easy lives and to the fact that their work offers no very troublesome problems.

There is another class which realises that although the tide of change has not reached them as yet, sooner or later it will come. They are trying to make every possible preparation to meet it. In the schools they are trying to increase the Chinese membership on their Boards of Managers, and also, whenever possible, to secure Chinese presidents. In the church, committees of one sort or another have been organised to assume more responsibility in running affairs, so that if conditions grow worse and the missionaries should have to evacuate, school work and church work could still go on without being seriously affected. In the matter of finance, also, control is being shifted from the hands of the

mission to these committees of the Chinese Church. Where the actual control has not been transferred, budgets are being allotted to the committees.

The Christian churches in Central and South China may be further divided into three classes: those which are still in the stage of strain and stress; those which have gone through the stage of destruction and have not been able to reconstruct; and those which have also passed through the stage of destruction, but which are now pressing forward eagerly and with new impetus to the reconstruction of their churches.

In some of the churches that have undergone a period of attack and destruction, conditions are now apparently peaceful; but the forces of possible future disturbance are still working under the surface, and the church has no sense of safety, but rather a dread of what may happen again. Although they are planning and working, it is a question of feeling their way, step by step, rather than planning definitely for the future.

Some churches, following severe persecution and ruin, have been driven into a stage of passivity. This is partly because they had not been prepared to meet such a catastrophe. They were without organisation. Now, the hard time has passed, but they are left pessimistic, and without heart to attempt any reorganisation. Church buildings are still there and, in some cases, evangelists may be there, but there is scarcely any life left in the church.

In the third class are churches characterised by three things: (1) They had a fundamental faith; (2) They had gone through some kind of preparation for their difficulties; (3) They had some sort of organisation which could assume responsibility

during the transitional period. Among Christian believers there are three types. To some of them, the Christian religion is an intellectual apprehension of the Christian truth; to some others, Christianity is a kind of social service for humanity; but to a third group, the Christian religion is their deep personal belief in the salvation of their own souls and in the betterment of humanity and in the blood of Christ which has actually redeemed them from their sins and brought them into a new and fuller life. As a well-known Chinese professor in a great Christian University in China has said, "Only these believers in the great fundamental personal and social redemption of Christ can stand the test of such a crisis."

III. The Problems of the Christian Churches.

First of all, there is this problem. The Christian Church is apparently losing her grip, not only on the young people, but on old people as well. Not very long ago the "truth" of Christianity was accepted without question, but now it is highly questioned. Not very long ago, the three-fold function of the Christian church, as expressed in its churches, schools and hospitals, was considered to be the wisest means for the fulfilment of the aim of Christianity. But now this is no longer taken for granted, and objections are being raised in some quarters to these institutions. In the past, forms of worship which induced reverence to a very marked degree in the worshippers were followed blindly or unconsciously, but now they are losing their grip. Even some terms like those of "redemption" and "salvation", which were full of meaning and love, have now become somewhat ambiguous.

It therefore seems to me that the greatest problem of the Christian church now is how to present the life and work of Jesus Christ in such a manner that it can be understood by the Chinese and welcomed by the believers. The exaltation of Jesus Christ is our first problem.

There is strong division in the church. It may be due to differences of age, of intellectual outlook, denominational heritage, of class distinction and of racial backgrounds. Among the older members there is an unconscious tendency to put a heavy weight upon the prestige due to old age, which often produces a reactionary attitude on the part of the younger generation. Among the younger members, often an enthusiasm for accomplishing tangible results makes them liable to disregard the experience of the old. In certain groups emphasis is placed on the intellectual apprehension of the faith as expressed in certain creeds which are held to be true yesterday, to-day and in the ages to come; while in others the emphasis is on experience and the evolutionary processes, so that there is no unchangeable truth. While denominational heritages, as has been shown, have a value for western Christians, their value for the Chinese Christians is highly debatable. Some regard denominationalism as necessary for a better development of Christianity in China as well as in western Christendom; while others look upon it as a stumbling block in the way of union. Administrators, under the obligation of maintaining the church work and running the machine, often unconsciously display an attitude which is popularly denominated "imperialistic" and which is extremely offensive to those in the position of assistants; the evangelists,

on the other hand, though admitting their lower rank, consider that their work is just as important as the other, their contribution to the Christian cause at least equal to, if not greater than, that of the administrators. Considering the differences of environment and background, of customs and education, such conflicting points of view are unavoidable; but unfortunately they often work, not for mutual benefit, but to distraction and weakness. Only in the warmer atmosphere of a closer fellowship can such obstructions and divisions be removed. So the second problem of the Christian church is how to unify the whole Christian church as one living organism.

It is not fair even to ourselves when we are not proclaiming, through every Christian agency, the truths which will operate to produce Christlike character. Now is the time for the Chinese Christians, as well as our missionary friends, to evaluate the three-fold functions of the Christian church to see whether these are the best means for the production of the expected results. There is the fear abroad that these functions are becoming commercialised and that they are losing sight of the original purpose in their founding. Perhaps this is unavoidable when we get into specialised fields and a larger amount of remuneration for services is required. No matter how specialised these fields are, it is highly questionable whether the Christian church should be responsible for any institution which cannot have as its first aim the making of Christlike character. It is further doubtful whether the indigenous church of China, within the near future, can be fitted to take hold of such responsibility. So the third

problem of the Christian church, it seems to me, is to find out what are the best means to use in the future for the production of Christlike character.

Everywhere I went I found complaints of economic pressure. This may be due to the sudden change in the economic situation. It may be due to the wrong emphasis of the Christian church. It was remarked by one of the pastors: "When the mission started its work it did not make it clear and definite that it was aiming at an indigenous church so far as the finances are concerned; but now they are gradually decreasing their contribution. It is pretty hard for the Chinese Christians to undertake such responsibility." This represents the feelings of one group at least.

Again, in some instances, the work was started in a haphazard way without any co-ordinating programme. Thus we may find in one city four or five churches of the same denomination within the area of one square mile. When these churches have developed to big institutions, it is obviously impossible for them to become self-supporting.

In many places, the first emphasis seems to be on the material side of things - such as how to get money to build their church, how to get money to start an educational institution, how to get money to build up a hospital, how to run a finance campaign to pay the salaries of the evangelists or pastors. When money is got, it seems to them the ultimate function of the Christian church has been fulfilled. Certainly the material side should not be the leading element in the characteristics of the indigenous church, and the main emphasis of the work of the Christian church. Even as

a matter of financial policy, the spiritual side of the church should be emphasised first. "Seek ye first the Kingdom of God and all these other things shall be added unto you." So the fourth problem of the Christian church is how to deepen the spiritual life of her members in order that they may meet all their responsibilities.

Of course, this is the result of my own personal observations. It may be mistaken, or it may be wrong emphasis on things.

CHAPTER II.

NEW CHRISTIAN MOVEMENTS IN CHINA.

Causes of New Christian Movements in China.

First, the influence of the Nationalist Movement on the Christian Movement.

The Nationalist Movement may be divided into four periods, marked by the beginning of the movement in Canton; the establishment of the Hankow Government; the Nanking incident; and the fall of Peking.

During the first period we cannot trace any definite effect made upon the Christian Church, the reason being (1) that the leaders of the movement had no time to spend on anything other than thorough preparation for the northern expedition; (2) that the radical element during that time was still under the shadow of the Nationalist policy; and (3) that co-operation between Christian workers and revolutionaries at Canton smoothed the way between these two groups.

The second period, following the establishment of the Hankow Government, is characterized by the destructive steps taken by the leaders. It was, however, only temporary. As I understand it, the radical element, or left wing, after the establishment of the Hankow Government, dominated the whole movement. They deliberately aimed at the destruction of religious activities, such as schools, hospitals, churches. A great many mission buildings were occupied; much personal property was looted. It perhaps did not occur to any large extent at Hankow or Wuchang, but it certainly took place in Honan, Hunan, and along the Yangtze Valley. This greatly affected the Christian Church. However, we have to

realize that this destructive agency was not directed only against the Christian religion, but also against all the older standards of morality and the prestige of all the well-established institutions. When you compare the losses of the Christian religion with those of the people in general, they seem relatively small.

The third period, following the Wanking incident, marks the climax of destructive activity of the radical left wing of the party, and the hastening of the break between the two factions. The leaders of the movement realized more and more that these forces of destruction, as represented by the left wing, must be eliminated in order to accomplish their purpose, namely, that China might win an honourable place in the family of nations. Proclamations were issued for the protection of missionaries and Christian property, and the attitude towards Christianity was changed, not, however, because of any changed convictions, but as an expedient in international relations.

The fourth period, commencing with the fall of Peking, marks the beginning of national unification. During this period every phase of the new government had to be re-studied; religion certainly cannot expect to be an exception. Therefore the most important question for religious leaders to face is whether religion, especially Christianity, should have a permanent place in this new enterprise. Religious liberty is not something to be obtained cheaply. If worth while, it is up to Christians at large to fight for it. Methods such as yielding to, compromising with, or accommodation to the requirements of the moment under a sense of the necessity of maintaining a meagre life, do not always

prove to be either the heroic or successful thing to do, if we may judge from the history of religion.

The Nationalist Movement has thus influenced the Christian Movement in at least three ways: first, by destroying some of its tangible properties; stopping much organized work, and killing some of the Christians, both missionaries and Chinese; second, by strengthening the patriotic attitude of the Christians towards their own governments, an attitude which in the past was not very explicitly manifested; and third, by providing a stimulus, if not to Christians in general, at least to some of the Christian leaders, to study more carefully whether their faith had any survival value or not.

Second, the anti-religious movement; especially the anti-Christian movement. On account of the limitation of space I am not in a position to give the causes, characteristics and results of this movement, but I would like to point out the difference between this movement and the Boxer Rebellion in its character, method and results.

So far as its character is concerned, in the Boxer Rebellion only the ignorant people (in the sense of not being educated both in general knowledge as well as in knowledge of Christianity) took active part, but now the best educated people of the country, directly or indirectly, take part in the anti-religion movement. The Boxer Rebellion was based upon narrow or misunderstood nationalism, but the anti-religion movement is based upon a criticism of the survival value of religion in general and the supposed superstitions and self-contradictory doctrines of

Christianity in particular. The Boxer Rebellion was a politico-national movement that became a religious one; but the present movement has been religious or intellectual from first to last.

So far as methods are concerned, the Boxers used simply terrifying force, which they themselves were not competent to handle. The present movement is dependent on propaganda to educate the people; diplomatic methods to eliminate Christian activities; sowing the seeds of the "anti" attitude among students by showing up the superstitions of religion in contrast with the prevailing concepts of science; and oratorical efforts which point out the results of the Boxer Rebellion - indemnities, colonization, and "unequal treaties".

So far as results are concerned, those of the Boxer Rebellion may be summarized in two ways: (a) The complete success of the foreign powers by force, and the absolute failure of the Manchu dynasty in yielding to nearly all the demands which were made of it. (b) The deep impression that was made both on the Christians who had passed through the bitter experience, and the people in general who had not taken any part in it. Christianity, as it had been transplanted from America and Europe, having passed through this trial entered upon the prosperity of the last twenty-five years. The anti-Christian movement (apart from its national aspect) cannot show such tangible results. The only one, so far as I can find out, is that it has awakened Christians and stimulated them to start new movements. This anti-Christian movement, to judge from the general situation, has now subsided; its potentialities must not, however, be lightly disregarded.

Third, the evacuation of the missionaries either to the

ports of Tientsin, Tsingtao, Shanghai or Hankow, and their return to their respective countries. It is outside the scope of this article to pass any judgment in this matter - whether it was a right and wise thing for our missionary friends to do at that time or not, having regard to personal choice, difference in individual cases and local conditions. I would, however, like to point out that it is one of the causes of the starting of new movements in the Chinese Church. The Church had, to a large extent, been mission-centric. Not a few of the missionaries have adapted themselves very well to the new situation, and have endeavoured to stimulate the initiative of their Chinese colleagues. They can hardly be blamed if, in view of their previous training, social heritage, individual personality and administrative necessities, they consciously or unconsciously carried out their own conception or ideals. This does not mean, as is sometimes stated, that they purposely overshadowed the initiative of their co-workers, most of whom were not equally trained, and some of whom were not trained at all.

In any event the missionaries had to leave suddenly. The work, however, built up by long and painstaking effort, was too precious to be discontinued. The only way of meeting the new situation, thus suddenly created, was to transfer temporarily the administrative functions of the missions to the Chinese. There is another aspect of this matter which is sometimes mentioned, that is, that mission funds are connected with the missionary, and that therefore the evacuation of the missionary, in some places at least, involved the cessation of mission funds.

The evacuation of the missionaries opened two opportunities for their Chinese co-workers to start their own movements. This new situation gave ample opportunity to the Chinese to show their ability and initiative. It also gave devoted Chinese Christians a chance to take over more responsibility for Christian work.

The anti-Christian movement, the Nationalist movement and the evacuation of missionaries are the three causes which have stimulated the new Christian movements in China. There have been, for example, the movement towards the individual's awakening to his own participation in organized religion, such as Christianity; the movement towards church consciousness in the formation of Christian fellowships; the movement towards group consciousness, such as the grouping of churches either in local councils or by uniting denominational churches together, or by uniting different denominational churches in one national body; the movement towards better national and international understanding, such as the yearning for an indigenous church on the one hand and the abolition of "unequal treaties" on the other; and finally the movement towards religious consciousness, shown in the better understanding of the life of Jesus, and the desire to apply His teachings in individual and social relations. I shall develop briefly each of these points.

The individual consciousness, or the movement towards the individual Christian's awakening to his own participation in organized religion, particularly Christianity. This movement may be variously interpreted. It may mean that the individual

throws over all authority in matters of doctrine, church and interpretation of Christianity. Or it may mean the gradual realization of personal significance in matters of religion. Doctrine (important as it is) is not regarded as inherited from the past with authority to back it up, or as something which should be exempt from examination. This does not necessarily mean the putting of an interpretation thereon radically different from the ordinarily understood one, but simply shows that the individual's endorsement of doctrine must come from personal comprehension thereof.

Church affairs are no longer left in the hands of the pastors and evangelists only. Those churches which have, as a matter of fact, survived have done so largely because of the efforts of individual Christians. This, in some places, has proved successful. It is individual Christians who have gathered together to write proclamations interpreting Christianity, as, for instance, those emanating from Soochow and Liangchow. It is individual Christians who took an active part in the organization of the indigenous - if not independent - church at Hangchow. It is individual Christians who, being disappointed by the present situation and dissatisfied with the management of their church and hopeless as to further evolution within the church, finally decided to organize a new Church at Harbin. Separation from the mission, though a painful experience, was the desire of some of the Christians in Java and Harbin. It was individual Christians who stood back of the church during the storm and stress in Honan and Hupeh. It is individual Christians who are eager to understand better the personality of Jesus and desire better methods of deepening

their own religious life and better means to serve their fellowmen profitably. Such Christians are scattered all through the country. Thus we can definitely claim that there is in the Church a movement of the individual Christian consciousness.

Movement towards church consciousness, or a tendency towards the organization of small fellowship groups in the place of regular churches. This movement is partly due to the attack, by non-Christians, on the "foreign" nature of the Christian Church in organization, administration and interpretation, and partly due to dissatisfaction with the services as carried on by the church. It is very commonly remarked that the Christian Church is a "foreign" organization. In order to answer this criticism, a new emphasis must be placed on its indigenous aspects. Most of the forms of worship, it is often said, are superstitious or relics of the past that no longer carry significance. In order to reform its worship and other phases of the church, avoiding at the same time undue pressure and objections, a new fellowship has to be organized that will draw members from their original affiliations and constitute them into a new fellowship. Since the Christian fellowship has a permanent place in the development of the religious life and discipline of the social life, Christians both in educational institutions and other walks of life are waiting enthusiastically for a reasonable form of worship or Christian fellowship which will be so well adapted to the needs of the people that it will satisfy the deep yearning of individual Christians. This desire is manifested among the students in such groups as the "Christian Fellowship of Yenching University", participated in by students outside the school but within the church; in the "Young People's

Organization of Hongkong", supported by Christians in general; and the "New Christian Fellowship" in Shanghai. The "Young People's Organization" does not aim at doing more than improve the social aspects of church life, but the other two groups actually take the place of the regular church and perform all its functions without going through the ecclesiastical processes. They maintain Sunday Services, admit new members and administer Baptism and Holy Communion. They have no pastor. A committee takes charge of all their business. They still follow the general outline of the old forms of worship, but add many indigenous features thereto, such as the burning of incense and candles, etc., even using drums and bells during worship.

The movement towards group consciousness. The Church faces immense tasks which can no longer be regarded as limited to certain localities or groups. Nation-wide movements, such as that of the Nationalists and the anti-religionists, are stirring the people deeply. The Church must face these movements as a unit. If present problems are to be solved they must be met with the united force of the whole Church. There must, of course, be variations of expression through educational, evangelistic and medical work, and the nature also of the problems to be faced by different groups will differ in detail, yet no final solutions can be discovered if the work is handled piecemeal. By thus curing one part of the body only we may cause illness in another. For these and many other reasons the consciousness of Christian solidarity or group consciousness has been greatly stirred as regards Christian unity. This has been manifested in one or another of the following

three ways: Union by geographical grouping; National union of one denomination; and Union of several denominations nationally. Hunan, Fukien, Canton, Szechuan, Kwangtung, now have their provincial unions. Anglicans, Methodist Episcopalians and Lutherans are uniting in churches which are nation-wide. The General Assembly of the Church of Christ in China was held last October, and represented nearly one-third of the total Christian community of China, with a membership of 120,000 communicants. Within this Church there are more than one thousand missionaries; two thousand three hundred pastors and evangelistic workers; two thousand six hundred, or more, organized churches and other preaching places; nine colleges; more than one hundred middle schools; fifteen hundred primary schools, and sixty-five thousand students. Seventeen mission bodies are united in this organization; it is also possible that other ecclesiastical families will enter this enterprise in the near future.

The movement towards national and international consciousness. The aim of the national movement and the primary object of Sun Wenism is simply the liberation of China and her people from militaristic control on the one hand, and foreign domination on the other. The people of China desire to unify the whole country and to break down the bondage of "unequal treaties" by the establishment of a democratic government based upon the Principles of People's Nationalism, People's Rights and People's Livelihood, all aiming at the betterment of the people by the people and ultimately for the people. These "unequal treaties" will consequently be modified or changed in the course of time. Unfortunately Christianity has been historically associated with these treaties in rather too

intimate a way. In those periods when the national consciousness is weak, agitation thereon is not serious. They may, therefore, under such circumstances serve as a means of protection to missionaries, Christians and even non-Christians, in time of need. But when the national consciousness is strong, it objects not only to these "unequal treaties", but extends its objection to the Church and Christians also. The Christian Church has, therefore, been charged with being an instrument used for the purpose of drugging the mind and blurring the spirit of the masses, and Christians have been charged with being the "running dogs" of foreign imperialism and capitalism. As to whether this charge is justified or not, Christians may see clearly, but non-Christians are satisfied to judge the situation from certain seemingly related facts. To meet this charge, both Chinese Christians and missionaries here in China, and Chinese Christians and missions abroad, have one after another issued proclamations either disassociating themselves from the unequal treaties, or urging their abolition in order to assure better understanding with those outside the Church and peace and happiness for the Chinese and missionaries within it. There was a time when the Christians all over the country expressed themselves with one accord as willing to struggle to the last in order to secure the entire removal of these "unequal treaties". It is true that, as a result of the disastrous Hanking tragedy, a considerable proportion of the missionaries affected thereby stated that their faith in the Nationalists to afford them protection without reliance on their treaty privileges had not been justified.* Yet the earlier desires of Christians in China, held also by those who

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signed this Nanking statement, have found expression in pronouncements by some boards and missions, the Foreign Missions Conference and the Jerusalem Meeting, to the effect that Christian work in China should depend on goodwill and not directly or indirectly on military forces.** Direct reference to the treaties does not, it is true, occur in these later pronouncements. They concentrate on that particular aspect of the treaty situation which most directly concerns the unfettered functioning of the Christian Message and ideals. Nevertheless they are a part of the rising international consciousness of Christians in China which looks towards the adjustment of China's international relationships.

* "We are known to have protested against the gunboat policy and other forcible measures. As recently as the first of February this year, 127 missionaries in Nanking, at considerable labour and expense, prepared and sent a cablegram to the American government and public, protesting against the use of force in dealing with China, and urging a policy of conciliation and the prompt negotiation of new treaties on a basis of equality. In but little more than a month after that, we had to depend on the use of foreign force to save our lives. We have favoured the return of concessions to China, but to-day a foreign settlement is our only place of refuge. We have assured our people abroad that the Nationalist movement was not anti-Christian nor anti-foreign, but now we are driven from our homes and dispossessed of our property. We who remained in Nanking on March 24 were not personally depending on extraterritorial privileges nor any other form of foreign protection, but were putting our trust in the assurances of the Nationalists. The events show that our faith was not justified."

** "The International Missionary Council places on record its conviction that the protection of missionaries should only be by such methods as will promote goodwill in personal and official relations and urges upon all missionary societies that they should make no claim on their governments for the armed defence of the missionaries and of their property."

The movement towards religious consciousness. This movement manifests itself not only in a desire to re-study Christianity in particular but also in a deeper inquiry into religion in

general. With the scientific age have come new inventions, discoveries, modern developments of industry, and also the cry for democracy and a search for progress, prosperity and personal comfort. Religion has been either disregarded as something without any survival value at all, or displaced by the worship of the almighty dollar, aestheticism, morality, philosophy, and even the Three People's Principles. In facing this new situation, religion must submit to an examination to determine whether it has any survival value or not. In other words, whether, with the progress of science and desire for comfort, it is necessary to determine whether the human being is or is not in need of any such thing as religion. Generally speaking, every religion is obliged to submit itself to this searching examination; this movement is not limited to Christianity alone.

Wrong emphases have been placed on the secondary elements of religion, so that after long practice these often successfully usurp the very seat of religion itself. For instance, the Bible, forms of worship, organization, particular interpretations of certain doctrines, have been considered explicitly or implicitly as religion. Can they, however, though taking the place of religion, pass even a preliminary examination? In other words, if religion is to have an eternal place in the life of the individual, what kind of religion must it be? Such an enquiry should enable us to find out some standards whereby religion must qualify. On such grounds judgment may be passed as to whether this or that particular religion can fulfill spiritual requirements and survive eternally.

This religious consciousness is also expressed along another line - a deeper study of Christianity. Such movements as - "We would see Jesus" - carried on by the Y.M.C.A. and Y.W.C.A. penetrate through all the secondary things in Christianity and point straight to the personality of Jesus Christ, who is the Gospel, the Christian Message. "He is the revelation of what God is and of what man may through Him become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final yet ever unfolding revelation of God in Whom we live and move and have our being."

CHAPTER III.

THE CHINESE CHRISTIAN CHURCH OF TO-MORROW.

In the midst of such material destruction as many magnificent buildings burned to the ground, well-decorated, holy churches used for stables, well-equipped hospitals occupied for soldiers' camps, and beautiful houses looted; in the midst of the future uncertainty, will Christianity, after the heavy blow which it has received, ever resume its threefold functions again? Is it expected that Christianity will eventually win the most prominent place in the life of the people? And will it be ever ready to fulfil its mission, that is, to evangelize China as a whole, and will the missionaries get back to their stations after their evacuation? In the midst of religious perplexity as to whether religion, criticized by both friends and foes, will have a survival value or not and whether after all religion is only a relic of the past, or whether human beings need any religion at all; it is naturally leading every thoughtful Christian to enquire into the maze of this important problem, what will be the Christian Church in China to-morrow?

To prophesy the future always proves to be a dangerous and bold proposition. Who knows when he retires for the night that he will rise on the morrow? Who knows that the sun, the mountains, the rivers, the world will be the same to-morrow? A business man may be a millionaire to-day but a pauper to-morrow. Organizations certainly cannot claim to be exceptions, they also may come and go. So it is not an easy task for any person to prophesy the future of the Christian Church in China! However, dim light may be thrown on the problem confronting us when we

review the past history and present condition of the church. According to a Chinese saying, "to review the past may lead to a knowledge of the future". Therefore, in order to study what the Christian Church will be in the future, it is well to begin with a study of the past.

Any student of the history of the Christian Church in China is surely acquainted with the hardships that the pioneers had to endure. What was done in the old days cannot be hastily overlooked as something which could be easily undertaken. If the pioneer missionaries had not been driven by the missionary urge they would not have left their mother countries, parents and friends for this unknown world. They were not welcomed when they reached its shore, and had to stay in their sailing ships under restriction until they could gradually make the acquaintance of the local people. They need not have endured this suffering if they had stayed in their homes. A person without deep devotion to serve a cause and willing to pay any price for it cannot be expected to undergo any hardship. The devotional spirit which they have shown in their works and the influence which they exerted over the common people command our admiration.

At present we have the privilege of being educated, directly or indirectly, in the Christian educational institutions, of being treated by the medical doctors either in the dispensary or ward, of hearing about the Gospel from the Christian ministers in their churches; have we ever thought about the effort, hardship and patience of the Christians in the past? Each one of the

educational, medical and evangelistic institutions demonstrates the natural law of development, from a tiny acorn to a well-developed tree. Not a single one of them could have been established without the price paid by the Christians of the past, both missionaries and Chinese. When we look at the institutions to-day we have to admire the diligent and painstaking work of the early Christians. Without the mind of the mechanic a watch cannot be produced to give the correct time. Without the mind back of these institutions, it is certain that these institutions could never have been established or have continued their existence. Can a boat ever arrive at its destination without the proper guidance? Do you think these institutions could be as they are now if the Christians of the past did not look into the future? When we look at one of these enterprises we often forget about the saints and sages within the church who were under the guidance of our Lord to do their work in such a way with such a spirit.

If one travels over the country to a certain extent one is bound to realize that Christ has been preached and the Gospel has been made known to most of the villages and small towns here in China. To travel in the interior for the sake of preaching the Gospel is certainly not an easy task when the means of communication are lacking and accommodation is unsatisfactory. If this service were highly welcomed and accepted by the people, that might reward the persons who have done the work, but as a matter of fact it is entirely contrary to the human psychology. In spite of this, on the foremost border of the

province you can easily get the reaction from some women and children who can tell you the old, old story of the love of God or sing such a familiar hymn as "Jesus loves me". How do they get this knowledge? Because there were such devoted Christians in the past who proved themselves worthy servants of our Lord so that they have earned their everlasting crown.

No matter whether it is recognised or not, Christianity, by its pioneer work, has done some real service and has proved a good friend to our country. In fact, modern education, women's education, medical work and the introduction of the new sciences from the West to China, should be attributed to Christianity, and especially to these highly devoted Christians, both missionaries and Chinese..

But for the sake of clearly studying the Christian Church of China in the future, it is necessary for us to point out a few things for analysis and improvement. This does not mean that the work of the past will be criticized in a hostile spirit, or that its result will be underestimated. First of all, Christian propaganda has emphasized the material side too strongly. An enormous amount of money has been spent on buildings and equipment. There is no intrinsic wrong in the development of buildings, and very often it has seemed to be urgently needed. For instance, a lecture room is erected for a school. Then the student body increases and new dormitories are needed. Before long another hall or laboratory is bound to be added. It is the same with the hospitals, dispensaries or clinics, the workers within and the patients without usually keep on asking and demanding that

a clinic be developed into a well-equipped hospital, often wanting it to be of as high a grade as that which is found in Western countries.

Reaction among people is rather unexpected. About ten years ago a friend of mine and myself climbed up the Drum Tower of Nanking. Unconsciously he pointed his finger to the left and remarked: "Look, to whose country does this land belong? How can a person allow others to lie down on his oot?" - quotations from an Emperor of the Ming Dynaety, but it shows the reaction of a few well-educated leaders at that time. But now this reaction has gone even further to the common people. Have you ever tried to find out the psychology of the Nanking incident? Why was it that every brick, stone or window-frame, even if not worth more than a few coppers, was torn down and taken away. This need not necessarily be explained as mob spirit. It really demonstrates the sudden release of suppressed and inner feelings given full sway. The situation, then, was as follows: Side by side with the magnificent buildings of the Christian church - educational institutions and beautiful homes - there are people living in huts. Morning and evening when they pass by these buildings the contrast in their different levels of living is brought home to them very strongly. The thought that passes through their minds is "How magnificent those buildings are and how ugly are our own." The next flash of thought that follows is: "Why under heaven should we live in our meagre homes?" Then reaction takes place with the expectation that some day they will live in the magnificent homes while the others live in theirs.

Since they cannot live in those magnificent homes, the first chance that comes to them they set about to make them as bare and ugly as their own huts, if possible. This will partly explain the destruction of the buildings along the Yangtze Valley.

It is true that the church which has more on the material side suffers more than any other sister institutions. In certain sections of the country while the work of the church has to be stopped, the buildings become a burden on the local leaders who have to take care of them. It is not a question now as to whether the Chinese Christian Church should be entrusted with the property now owned, but it is whether the Christian Church in the future should invest its money and effort simply in material improvement.

The Christian Church has over-emphasized her threefold functions, but to a certain extent the original purposes have been lost in the course of development. What has the Christian Church shown to the public? Simply her functions. What understanding has the public of the Church? Also her threefold functions - medical, educational and evangelistic. In the past public opinion endorsed the functions of the Church because they believed that only the Church could run such a business in a satisfactory way, and that Christians could perform their duties better than any one else. But now the pendulum has swung to the other extreme. In every branch of human activity non-Christians can do the same, or better. The Christian Church used to establish the best educational institutions, but now the government as well as private individuals are trying to do the same thing. The Christian Church has opened many hospitals, but now the local government and individual doctors

are also opening hospitals. Since non-Christians find they can carry on work just as well as Christians, the next step is to try to limit the growth of the Christian institutions. In one way or another they try to eliminate the activities of the Christian Church. For instance, registration of the Christian institutions may be interpreted in at least two ways; the general recognition by the government of private institutions as Christian ones, or it may also be interpreted as some means by which to check the growth of the activities of the Christian Church. On the other hand, these functions of the Church are to a large extent self-supporting, either from fees or from personal contributions. But now since definite means have been employed by outsiders which reduce the number of enrolment or patients, it is difficult to carry on the institutions, and individual confidence is also gradually weakened by this state of affairs. These institutions have to struggle for their existence, if not on account of the decrease of enrolment then by the gradually lessening contributions. In some other places all the original purposes have been lost in the course of development.

It will pay the Christian leaders at the present time to re-study the real functions of the Christian Church, whether they can still be used to propagate their faith or to fulfil their original purpose. In one of the study groups which I conducted during my visit up the Yangtze Valley, the following was said to me: "People quite often hire monks for chanting and are willing not only to pay their wages but also to contribute freely to the upkeep of the temples. Here in your Christian

enterprises, the tuition fees you collect from your students certainly cannot cover the expenses incurred in the running of your school. The fees from the patients do not pay even for a small amount of the medicines used. Your work ought to be appreciated very highly, but as a matter of fact the contrary is often true. People not only do not appreciate your sacrifices and good work, but they often try to disregard the merit of your functions. How do you explain it?"

Is it right for the Christian Church to compete with the government on general education; with the local government or individual doctors in the running of hospitals, or with other organizations in the establishment of philanthropic enterprises? Do we need to re-evaluate the function of the Christian Church for the development of the Chinese Church in the future? What should be the differences between the Christian educational institution and general public education; the Christian hospital and the hospital in general; Christian philanthropic enterprises and such institutions run by other agencies? Or is there no difference at all?

The Christian Church has given more emphasis to preaching than to the training of her members. Christianity is an evangelistic religion. Jesus Himself set the example to preach all the time and to persons in need. He sent His disciples, two by two, to do the same thing, and even when He bade farewell to His disciples He commanded them to preach the Gospel from Jerusalem to the end of the world. With such enthusiasm for preaching the Gospel, is it consciously or unconsciously looking for tangible results, that is, the increase of its membership? What percentage of the Christians who have been baptized have had religious experience? Are they

twice born men? Most of them generally have not had such experience at all. After they have been admitted into the church it is commonly considered that the work of the pastor is done, and the function of the church is completed. When they are admitted they do not have a thorough understanding of the teaching of Jesus, undergo a complete change in their lives and make a public confession of their faith; and the church at the same time does not pay special attention to their need. Whether they will be saved or justified is still another problem. The public in general has no time to study the inner part of Christianity, but they have plenty of chance to see Christianity through the character of these Christians. It is commonly considered that they are representatives of the Christian Church. Are they really? Any time when they commit anything contrary to public opinion or the prestige of morality they themselves may be without excuse, but the church indirectly has to bear the blame. Can the church bear such a burden for them? Certainly not. The only way out is to apply the teaching method of Jesus to the Christian Church and train young Christians to a standard as holy as that of our Lord Jesus Christ. In a word, the problem facing our Christian Church in the near future is not the criticisms or attacks coming from outside, but the ignorance and faithlessness of the Christians within. The Christian Church in China of to-morrow must pay special attention to the training of its members at large.

The Christian Church has put too much emphasis on denominational differences. There is certainly a great difference between Catholicism and Protestantism, which is commonly understood.

According to Catholicism, the Pope is the direct successor of St. Peter who was definitely ordained by our Lord; consequently his authority on earth surpasses all others. Therefore he acts as both priest and prophet for God as well as for men. He is endowed with the merits of the saints and sages and thus can grant redemption. Sometimes this is given under the condition that certain remuneration is given. Because the Bible was in the Latin language and could be studied and read only by priests and Pope, it was out of the reach of the common people, who had to depend upon them to read and interpret the Bible. Reformation was bound to follow. After Martin Luther started the fire Protestantism followed as a definite movement to revolutionize Catholicism. In this movement there is no such thing as a priestly class. Every individual stands on a plane of equality before the seat of God. Jesus Christ is the only mediator between God and man, acting both as priest and as prophet, once and for all. Redemption is in the hand of God absolutely, on only one condition, that is, justification by faith. The Bible, after translation into the mother tongue, is available to every one who has had a little training. At the same time mass education was so promoted among Christians at large that it afforded the means of enjoying the teaching of Jesus. Because there is such a difference between Catholicism and Protestantism, people can easily understand why these two orders cannot work together. Very often, in spite of the radical differences, people outside cannot appreciate the antagonistic attitude of one religion toward the other.

But now within Protestantism there are very many denominations, though at the same time they confess to one faith, one

baptism, and one Lord. Some individual, hair-splitting interpretation of the Bible, form of worship and personal preference opens the way to denominationalism and marks the beginning of new sects. As the denominations have their full sway they are not attempting to work harmoniously with the others, but each tries to develop its own sect without special regard to the others. This makes it harder for the public to understand why there are so many denominations with such antagonistic ideas. "You preach the Gospel of love to others but you yourself cannot demonstrate such a doctrine of love by your dealings with your fellow-denominational Christians."

However, the situation is even more complicated. Within one denomination there is a schism caused by the so-called liberals and progressives on the one hand and the conservatives and reactionaries on the other. They fight with each other and try each to suppress the ideas of the other side. They are frank toward each other when personal matters are concerned, but when they get on to ecclesiastical controversy a tense atmosphere is generated. That gives the world a puzzle to solve. Very often a difference between Catholicism and Protestantism, or even between denominations, is not felt so keenly as one between liberalism and conservatism. These differences hinder a united effort for the propagation of this faith and act as a stumbling block to those who might desire to enjoy the Christian fellowship.

If each Christian organization is trying independently to carry out the threefold programme of the church, it will inevitably mean overlapping and duplication of the work. Since personnel,

finance and opportunities within the near future are bound to decrease, why cannot the denominations unite and work out a correlated programme instead of competing with each other? The continuation of this antagonism towards each other is used as the strongest argument against Christianity by persons who are carrying out an anti-religious programme. For the sake of avoiding duplication of effort and waste of time, and for the sake of avoiding misunderstanding by the public, the Christian Church in China of to-morrow should be exempt from such denominational antagonism.

The church in the past has put a great deal of emphasis on money. The higher authorities have in some way used the money to control those persons working for them, and the members at large also try to use money as something to give them power in the church. It is commonly taken for granted, if not by the authorities of the church then by the members or workers, that without money nothing can be done even within the church. During the last few years much has been spoken about the indigenous church, and those churches which are self-supporting financially are considered as indigenous. Those churches which are not self-supporting are rather looked down on by their sister churches. I rather think this is not the right interpretation of the word "indigenous". Certainly the financial element is an important aspect of the question, but it should not be regarded as the ultimate test. The pastor who can get financial support from his members is regarded as a most able one, and no thought is given to the means by which the support is obtained. Even the relation between the older and younger churches is largely decided by finance. Now we have to realize that the Christian

Church has never been a wealthy organization, and that the Christian Gospel is not a money proposition. According to the history of the Christian Church, when prosperity is at its highest it often marks the beginning of declension.

To get financial help from the members of a church by asking for it is not the right way to obtain help. The pastor must be able to point out the necessity and stimulate the devotional spirit of the members who are not often willing to sacrifice their hard-earned money for the upbuilding of the church. According to common sense, every person spends at least 60 per cent. of his income on his personal comfort and physical needs; another 30 per cent. is spent with the expectation of some return, and at most only 10 per cent. of the money we have earned by our special effort, time and diligent work is spent for some higher cause. Have we ever studied the contributions for the Christian Church, as well as for the Y.M.C.A. and the Y.W.C.A.? Do the contributors give their financial help through a compelling zeal for the enterprise because they actually realize the importance of the cause and the urgency of the needs, or simply because of personal feelings for their friends? I rather think the latter reason is truer than the first. Unless we can cultivate the habit of sacrifice among Christians, giving as an example the higher sacrifice of our Lord Jesus Christ, who died on the Cross, and the devotional spirit of individual Christians who are willing to pay the price for this cause, I think the basis of financial contribution is not on a foundation of stone but of sand. The church may achieve prosperity for a time, but at such a stage it very often depends entirely upon

a few Christians and cannot after all last very long. That is the reason why some of the churches fall to pieces (if not spiritually, then financially) when the leaders leave and join some other enterprise. The Christian Church in the future certainly cannot build solely or principally upon finance.

Although the Christian Church in China has been established for three hundred years, it is not deeply rooted in the heart and mind of the people. It has not been adapted to the needs of the common people nor to the civilization of China. If a microscope could be invented which could reveal the cell of the human brain, the cell of the Chinese brain would be found to consist of the moral teachings of Confucius, the passivity of the Taoist, and some of the superstitions of Buddhism, but I am afraid no evidence would be found of the personality of Jesus Christ. Unless Christianity is injected into the blood, the flesh and the brain of the common people we cannot say that Christianity has a permanent foundation. To depend upon a few well-trained leaders for the propagation of religion is rather a poor policy. Such persons may have a reasonable excuse or rationalization to give in order to excuse them from working for the church. The future of the church is not so much dependent upon a few leaders but upon the solid faith of Christians at large. It was not the few Christian leaders who stood by their church at the time of storm and stress, but rather the Christians at large who supported the church during her trying period and maintained her existence with their best effort.

The reason why the Christian Church has not been deeply rooted in the life of the people is simply that her buildings and

her form of worship and her management and her organization are rather foreign to the thinking, habits and life of the common people. I hope within the near future the Christian church will try to adapt herself to the life and thinking of the common people.

After this rather superficial survey of the past, one still does not dare to say what the Christian Church in China will be. One thing is certain, however, that is, the Christian Church will not be wiped out from the life of China. But what kind of a church will it be? That is rather more in our range of consideration. First of all, we do hope the Christian Church in the future will not put more emphasis on the material side, but on the spiritual, in the broadest sense of the word. Certainly she will have her functions, but her functions should not be considered as ends in themselves, but simply as a means to propagate and preach the Gospel to the ends of the earth. As her members to a great extent have not been thoroughly trained in religious knowledge and are not qualified in religious experience, so the deepening of the spiritual life of her members is one of the innermost functions of the Christian Church. During the next fifteen or twenty years it is not the time for the Christian Church to preach the Gospel in unreached regions or to non-Christians, but it should first pay attention to uniting the Christian body. Let us unite in one organized body, profess one faith and believe one Lord for the spiritual deepening of the members, and pay very little attention to the financial and material equipment, but inject the life and personality of Jesus Christ into the life of the people here in China.

Star Yang's Report.

Part II

CHAPTER IV.

A CALL FOR A BETTER UNDERSTANDING OF THE CHRISTIAN MESSAGE.

There are several reasons why we should make such an enquiry at the present time. (1) For the sake of our own belief. We ought to have a solid ground for our belief, and to do this we have to tackle this problem of "What is Christianity?".

(2) In order to defend our faith. Christianity is being criticised and attacked by many forces from the outside. In order to answer these attacks, we have to study this problem, "What is Christianity?".

(3) In order to strengthen the evangelistic spirit. As this problem is intimately connected with our Christian urge, it is a matter of life and death to the evangelistic spirit that we should definitely answer this question. For these three reasons, then, we should study this question at the present time.

This question can be studied from the historical or the personal point of view. It has assumed prominence at least four times in the history of the Christian Church, (1) immediately after the establishment of a new religion by Jesus Christ; (2) during the period of the Reformation; (3) during the period of the beginning of world evangelism, and (4) at the present time, brought to the front by the need to study how to meet the demands of the present social, political and economic life.

(1) Jesus Himself was a Jew. He was educated in the Jewish synagogue. His background was Jewish. When he established a new religion, the immediate question arose, "What is the relation of this new religion with the old Jewish religion? If there is no difference, what is the use of having a new religion taking the

place of the old? If there is a difference, in what does it consist?" At that time, the question, "What is Christianity?" was answered by pointing out the difference between the Christian religion and the Jewish religion. It was answered in either one of two ways. Paul answered that the Jewish religion is the religion of law, and the Christian religion is the religion of grace. It was answered also by saying that the Jewish religion is a partial religion, while the Christian religion is complete and final. The revelation of God had been only partially manifested in the life of the Jewish people, but it was fully realised in the life of Jesus. The answer to the question at this time involved a comparison between the new religion and Judaism, but for the final answer the people went to the life and work of Jesus Christ.

(2) When Martin Luther revolted from Catholicism and nailed the eighty-nine articles on the door of the church of Wittenberg, he started a new movement within the Christian church. Immediately the question was raised, "What is this new Movement? Has it any connection with Catholicism? Catholicism is also a kind of Christianity, just as this Protestantism claims to be." So the question was raised at this time, and they tried to find an answer to it. It was no longer a question of comparison between Christianity and Judaism. It was now a comparison between Catholicism and Protestantism. Different answers have been given. Martin Luther had his answer; Calvin had another answer; and Knox still another; but all of them are centred on Jesus Christ as the supreme Revealer of God and also the only Mediator between God and man. The salvation of any individual is justification by faith in Christ, not by

any personal merit.

(3) The Christian religion is a "preaching" religion. When Jesus Christ gathered together His disciples, He commanded them to go out two by two and preach the Gospel. When about to leave this world He met His disciples, and the last command was to preach the Gospel to all the world. When the Christian religion was preached to the people of Europe, during the Middle Ages, it was a philanthropic enterprise. These people had no highly developed civilisation and were still in the stage of superstition and old forms of religion. It did not seem very difficult for Christianity to win the faith of those people. Christianity carried with it the civilisation of Greece and Rome. But after the Reformation, when Christianity began to spread to the Far East, a new contrast had to be met, not with Judaism or Catholicism, but with the religions of these Eastern lands, such as Confucianism, Buddhism, Shintoism, Taoism, and Jainism. This question was raised again, and in order to get the answer this time, Christianity must be compared with the native faith. Every religion has something to say about sin, some form of salvation, some kind of redemption, some explanation of the formation of the world, and some story of human history and some religious experience. It is hard to prove the superiority of one religion over another if one relies upon a comparison in these matters. Every religion is conditioned by the life and environment of the people. The only answer we can give when we compare them is simply the comparison between the lives and work of the Founders and their influence on their followers. It is not enough to say that Confucianism is a

negative religion and Christianity is positive. This can be refuted, for one can find positive statements in Confucianism and negative statements in Christianity. Neither is it true to say that Buddhism is trying to get away from actual life and Christianity is trying to get into the lives of the people - that one is imminent, the other transcendental. You can find both elements in both religions. The only convincing comparison we can make is simply the comparison between the founders of the religions. The enquiry in this case is quite different from the other two, but one arrives at the same answer - the study of the life and work of Jesus.

(4) With the scientific age has come the development of industry, bringing in class distinctions and economic pressure that has made the lives of the people much harder. The result of this has been a cry for the reorganisation of society. Those who are seeking to reconstruct society look upon religion as the product of society and also as intimately associated with the wealthy class and speaking in their favour. The object of such reconstruction of society is simply to obtain equal privileges for all classes. The implication of this is a levelling down of the wealth of the small percentage of the people who control vast fortunes which, according to the would-be reformers, have been won by robbing the common people in one way or another. At the same time these wealthy people may have been giving very generously to philanthropic institutions and subsidising educational institutions. The charge is made that they think in this way to make people overlook the sources of their money and also to win the support of the intellectual class, who will champion them against

the people. For this reason, when social reformers attack the wealthy class, they also attack the intellectual class, and religion as well. The present problem of Christianity is, therefore, how Christianity can meet such a group. It is no longer a case of a comparison between one religion and another, but it is a comparison between the implications of social teachings. When Christianity gives its name to large institutions and well-equipped hospitals, which provide an easy life for certain groups of people, this arouses the suspicion of others that religion means, not hardship or sacrifice, but ease and comfort. So the problem of the present time is how can Christianity produce persons of such Christlike character that they are willing to show the spirit of sacrifice in a way that followers of the "isms" will not do.

In general, no matter what were the particular phases of the problem which had to be dealt with, in meeting it, people had to go back to the study of the life of Jesus Christ for a solution.

Personal Experience.

This problem can also be studied from personal experience. The Christian message is not the Bible alone. The Bible consists of symbols - characters and letters. The function of such symbols is to afford expression to one's ideas in such a concrete form that they may be communicated from one person to another and also may be preserved from one generation to another, thus avoiding the liability of being forgotten; so that symbols are not ends in themselves; they are always a means toward some other end.

Secondly, the truth which can be spoken or expressed is not the ultimate truth itself; it is very doubtful whether the Bible can express the very truth in such full form that it can be identified as the final truth.

Thirdly, the writings of the saints of the past generations were based upon their own subjective experiences, conditioned by their social environment, limited by their active vocabulary; and it was difficult, as it always is, to describe their religious experiences exactly as they wanted to. As a matter of fact, the more anxious one is to describe exactly what one has experienced, the more dissatisfied one is with the expression used. When, after much effort, one thinks one has obtained the right expression, one finds that the content to others is far, far away from the original, simple personal experience.

Fourthly, the conditions, environment and personal life of this present generation are, to a certain extent, quite different from those of the past. Can we put the same emphasis on the experience of the past as on the present? The best we can do is to use the past as a standard for measurement or as a mirror in which to reflect our own experiences.

Fifthly, the worst condition of all results when some scholars use the Bible as a proof text and work out from an exegetical point of view some peculiar conceptions to suit their own theories or read into it personal convictions in order to establish a new order of faith, a new school of thought. Then, class distinction and denominational differences automatically result in bad feeling and bloodshed among Christians. For these

reasons I should say very emphatically the Christian Message is not to be found in the Bible alone.

From personal experience, we know that the Christian Message is not a form of worship. The Moslems' daily prayer, which they perform in a recumbent position, facing their Holy City as they call three times daily; the regulations of the Jews which require them to worship according to set, detailed arrangements; the rituals performed by the Buddhists during the time of initiation; the Taoists' practice of quietude; the Christians' administration of the Lord's Supper and other regular forms of worship - are these religions? Are these the essential messages? Certainly not. The function of a form of worship is six-fold: to cleanse one's self of all undesirable thoughts; to prepare the ground for acceptance of the external truth; to concentrate with the whole attention on certain religious objects; to call for further spiritual awakening; to heighten religious experience; and to strengthen Christian fellowship. Unless certain well understood ideas are definitely embodied in the form of worship, it does not amount to very much. Those which have lost their original meaning will sooner or later have a hard struggle for existence. Unfortunately, even to-day, many forms of worship are practised by religious leaders and followed by adherents of the faith in such a way that their real meaning has been lost a long, long time. Some other forms of worship are also practised simply in imitation of the past and without a clear understanding of the original meaning, or they are thought to be understood, but really not. Will they be so fortunate as to be exceptions to the natural law? Can we

consider forms of worship which have a hard time struggling for existence, as a religion? Certainly it is impossible to consider any form of worship as the essential Christian Message.

The Christian Message is not a matter of organisation. It is true that external organisation means a great deal in the strengthening of fellowship, in the efficiency in running the machine and the propagation of the faith. How can we unite the people together as a strong, unified organism unless there is an effective organisation? How can they love each other, constructively criticise each other, and rightly appreciate the value of each other and be sympathetic toward each other? It is simply through organisation. How can we preserve the religious experience and the spiritual heritage of our fathers and use these as a background for the present? It is through organisation. How can we minister unto this present society and serve the human race more effectively and collectively? The only way is through organisation. No religion in its primitive form is concerned with organisation, no matter how important its functions may be. It is when large numbers are joining the faith that some kind of organisation is needed. The success of an organisation, looking at it externally, is due to the systematic and automatic way in which tasks are performed. But on the other hand, the personal element is liable to be overlooked. The period of organisational perfection, as history shows, often marks the beginning of a religious decline. Any religion, when it becomes highly developed, runs the danger of becoming stereotyped in one of two ways - if it is not theoretically expanded into a kind of well-balanced thought, it is apt to

be systematically organised as a machine. When religion becomes a matter of intellectual apprehension or external organisation only, some radical awakening or religious revival is needed to take its place. Therefore, I cannot see any reason why we should take organisation as the Christian message.

From our personal experience, the Christian message is not the Christian activities which are used as the means for propagation. Ordinarily, Christian activities comprise speeches, literature, educational institutions, medical hospitals, and some other philanthropic enterprises. The propagation of religion by these means, however, is not always effective. For instance, the educational work has been used as one of the means, but now it is severely criticised both from without and from within. People outside of the church consider that education should be for the sake of education only, and that it should not be used as a means for the propagation of religion. But those within the church criticise education because it does not produce the expected results in the lives of the students. Education is not the only example. The same state of affairs is found in other activities. When the means are stressed too much, the suspicion of others may be aroused. When suspicion has a strong hold on the people whom we want to reach, no matter how clever the presentation is, how strong the arguments are, how diligent the activities performed, how much enthusiasm the promoter may put into the work, it will not produce any tangible results on the people. People interpret excessive activity as an indication of artificiality, and the work loses its value.

From our experience, we would say that the unique Christian message is the life of Jesus. How can we satisfy one's needs, elevate one's desires, inspire one's awakening, change one's attitude, promote one's reaching the highest good? Simply through the direct contact with the life itself. When a book makes its readers laugh or cry, it is not the words in which the book is written which have this effect, but the life of the author or the lives of his imaginary characters, expressed through the medium of those words. So the Bible is the means by which the life of Jesus has been expressed. Forms of worship and external organisations and Christian activities, when they are considered separately from their individual differences, also serve as means to embody the life of Jesus. It is through the form of worship that the adherents to the faith may feel the presence of their Lord. The external organisation cannot be considered without definite indication of the life of Jesus as the Head and the Body of the whole thing. Evangelism and Christian activities, unless their deep-rooted sources are the life of Jesus, will amount to very little.

What does the life of Jesus mean to us? The life of Jesus shows the highest realisation of the human personality, the perfect exemplification of the Christian conception of love, the way to righteousness.

The life of Jesus shows the highest realisation of human personality. First of all, His life is one with a definite purpose - to fulfil the will of His Father. This is shown when He presented Himself to John the Baptist for baptism, when He began His enquiry

and learning from the scribes in the temple, when He faced Calvary and prayed in the Garden of Gethsemane, and when He uttered His last words of His earthly life, "Thy will be done!"

His life was one of patient work. Time and physical fatigue, personal preferences, did not limit His enthusiasm for work for the satisfaction of the needs of others - to cure the sick, to pity the poor, to supply the needy, and to do everything in His power in order to serve others. He said very definitely that His Father worked and also He worked.

Thirdly, His life is one filled with the fighting spirit. The Pharisees and Sadducees were the most influential classes of that day, but He condemned them in the severest terms. The idea of retaliation and divorce were the prevailing social evils of His day. He very courageously strove to put in their place the Christian conception of love. He drove out the money changers and those who bought and sold goods in the temple. Above all, His life was one of apparent failure, but in the end it was a triumphal one. He had endeavoured to help to satisfy the needs of the people, materially, as well as spiritually, but when Pilate appealed to the multitude to release Him, they preferred to release a notorious thief, and they nailed Him on the cross. Three years He had spent in training, instruction and discipline with his twelve disciples, but the man who betrayed Him was one of this close circle. Certainly His life was one of failure.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

"And I, if I be lifted up from the earth, will draw all men unto myself."

The life of Jesus, from our personal experience, exemplifies the Christian conception of love in such a concrete way that no one can overlook it. He did not pour out His love for the sake of gaining any personal advantage, nor did He use lower means for the sake of winning love. To Him love exists simply for the sake of love. Christ gave His life for the sake of saving the lives of others; He developed His personality for the sake of helping others in developing theirs. Love, as Christ shows, is the synonyma of sacrifice. The temperature of love is directly proportional to the degree of sacrifice. To sacrifice one's belongings, properties, even one's reputation for others, is not the hardest thing; but to die for others would be counted as the greatest sacrifice. But even in this there are distinctions. To die for one's parents, one's relatives, or one's friends - for those to whom one is devoted - is not uncommon; but to die for one's enemy is a rare thing in history. We cannot see anything else in the life of Jesus and His Cross except that this is the crystallisation of the Christian conception of love, which is so concrete, so holy, that it would penetrate the hearts of sinners and of His followers and make them willing to bow down to Him and pay their due respects.

His life is the fullest revelation of God. "In Him we touch the ultimate reality - a loving, righteous and forgiving God. In Him God's gift of eternal life is made available for men. In Him the way for human life is made clear - the way of the cross, undeviating love. In Him power to live is actually discovered and even the tremendous demand of the Christian life is seen to be

not utterly impossible, for God in man is a living, active force, exercised for purity and truth and love. In Jesus we see that God is not simply waiting to be found by men, but is revealing Himself to men in a passionate love. Thus men are seen to be of supreme value; there can be no despising of our brothers whom God loves."

CHAPTER V.

A CALL FOR THE DEEPENING OF THE SPIRITUAL LIFE.

I. Only a Human Being can be considered to have Life.

Has a stone life? No, certainly not. The time element is nothing to a stone except for the recognition of its formation. No scientist has ever been able to discover that a stone can feel hot or cold, pain or joy, sweetness or bitterness. If there were no outside force exerted on it the stone would not be able to move. That demonstrates the force of gravitation. If the pressure is too heavy for a stone to bear it cracks. That does not mean either hindrance or help in its growth, as there is no such thing as growth in a stone. Therefore we can conclude that a stone has no motion, no feeling and no growth and only occupies space.

Has a plant life? Plants have ability of self-repairing and means of self-propagation and methods of self-development. It can grow from a little tiny seed to a well-developed tree. But have we been able, one way or the other, to detect its feeling and to trace its motion after the period when it is a seed. Certainly science has not penetrated into this field of facts. But on the other hand, beautiful flowers or sacred trees have often been personified as the most sensitive things, expressing their sympathy towards others' sorrow and sharing others' happiness. But are they really sensitive? The plant has obviously surpassed the stone in its growth, but it has no motion and no feeling. Therefore it only has existence but not life.

Has an animal life? An animal is still better off. It can move about and can feel. The time element sometimes makes a very strong impression on it, so we can say that the animal has

growth. Even so, we cannot very well remark that an animal has life. Only a human being has life. It is not because a human being is more skilful. Generally speaking, a human's skilfulness does not compare with animals or birds. It is not because he is swift in his running; a horse can run faster than any man. It is not because he has a big brain; the elephant certainly has a heavier brain than a man. It is not because of his force; who can fight with either the lion or the tiger with fists? On the other hand, there is not a single animal who is so fearful, so jealous and so cruel as the human being.

The reason why we can consider that only a human being has life is based upon the fact that the human being has the capacity of choosing right, the ability of judging between right and wrong, and desire to take the right course and enduring effort to carry it through. A man, after his birth, does not necessarily determine his future, either good or bad. If choice were to be based upon human desire, it would lead to the gross satisfaction of physiological pleasure, and Shuntze points out that human nature is naturally bad. Mentze, on the other hand, concentrated his observation on the response of the child to the care of the mother. He strongly opposed the statement of Shuntze and remarked that human nature is born good. According to modern psychology, both of them have missed the mark. A human being by its nature is full of impulses which are accompanied by certain emotions that can be manifested in either good or bad ways. There is no such thing as a bad nature. At the same time there is no such thing as a good one. The problem of good and bad is largely dependent on the use

of impulse or the application of it to certain well-recognised conditions socially. Furthermore, a man is not predetermined to be a sage or a fool, a millionaire or a pauper, an Emperor Yao or Emperor Gieh. After judgment is passed between right and wrong, and there is a desire to follow the right without retreat or compromise, one must remain by one's decision, like one who has decided on the plans of his own building and is following them out, though the carving may be on beautiful marble or simply on decayed wood. The figure may be the saviour of the nation or may be considered as the devil of humanity. It is up to the individual himself, who is not predetermined by his growth or by some other means to accomplish this end for himself. A Chinese proverb runs as follows: "A person who dresses like the Emperor Yao, speaks like him and performs his duty accordingly, is Yao himself. Otherwise to dress, to speak and to perform the functions as the other Emperor, Gieh, is bound to be Gieh himself." Only a human is able to alter his course of living - to act as a sage or to indulge as a fool. For this reason it is commonly considered that only the human being has a life which is worth more than anything else.

II. Life is an organism. It cannot be considered as a whole, composed of many water-tight compartments. The old way of looking at life as consisting of different sections and capable of being divided into many parts has been proved of no value to individual discipline or to public recognition. When one is travelling and arrives at cross-roads one must choose one way or the other. That does not mean that his life is divided into

into two parts at least. As a matter of fact when one road is taken for the sake of reaching his destination he cannot switch back and forth from one way to the other. It is just the same with human life. When judgment has been passed and the route has been chosen, one should remain by one's choice and take either the road to supreme good or the road to hell. This is much better than to swing back and forth between good and bad which in the long run does not accomplish anything at all. So in order to decide on the question of personal conduct one should think deeply before deciding and after having decided should stay by one's decision.

The difference which exists between ordinary life and spiritual life, the difference between dealings with man and dealings with God, the difference between Sundays when one is attending Church and week-days when one is attending to business, is pointed out by outsiders and is used as one of the strongest arguments against religion. To observe the Sabbath Day in holiness, to read the Bible as spiritual reinforcement, to communicate with God through prayer and to praise our Lord by our devoted hymns, important as these are, is certainly not the whole story. Unless their spirit is carried out through the week-days it does not amount to very much. To consider a part of our life dedicated to God and another small section of the same life to be used for human relations is in the last analysis marking the weakness of some religions. On Sundays we worship God and on week-days we rob the widows and the fatherless children - simply a modern type of the hypocrite. To observe all the requirements and follow strictly the rules of morality in public and to indulge in private

is like highway robbery. Furthermore, there should be no schism between our thinking and our action. Our action must be followed by our thinking and our thinking must be correlated to our action.

The term spiritual life is used to designate that type of life which influences everything, that is, making no difference between week-days and Sundays, public and private life, personal and business matters, thinking and action. The problem is how to deepen this spiritual life. There must be the cultivation of Christlike character which should be manifested in the relation with God as well as with fellow-men. There should be no difference between private and public life, in personal dealings or business transactions, in thinking or action. To be a Christian one must be a Christian through and through. No matter whether we are in homes with parents and children, in business with employers and employed, in public or in private, in our thinking as well as in our action, no matter where we go, what we do, say or act, if we are Christians we must be Christians all the time.

III. How can we cultivate such a life?

There are two methods, negative and positive, which were employed by the saints and sages of the past for this end. The negative may be further divided into two quite different ways: ascetism and mysticism. The positive method also may be further divided into the passive and active.

The Negative Method. Ascetism or the mortification of the human body, or purposely eliminating human relations for the sake of cultivating the spiritual life. We have been endowed with desires, impulses and organs which, directed in the right way, are for the well-being of ourselves and of our relations with others.

Our desires and impulses may be used for the satisfaction of pleasure or for the attainment of the highest happiness. Very often they are misused, as the tendency among human beings is to follow the line of least resistance and easily to yield to temptation. The wrong ways of satisfying one's desires and impulses are always provided by the public, and when one desire is satisfied new desires are aroused and new ways are provided for satisfying them. The line of least resistance does not help in the cultivation of the spiritual life, but will actually ruin the growth of the well-being of the physical body. Very often a person attempts to use special effort for the development of his impulses and desires for the improvement of his spiritual life, but very often he fails. When the positive method fails, mortification is practised, not only by Christians but by members of other religions also. According to the Bible, it says, "If, therefore, your eye, even the right eye, is a snare to you, tear it out and away with it. It is better for you that one member should be destroyed rather than your body should be thrown into Gehenna. And if your right hand is a snare to you cut it off and away with it. It is better for you that one member should be destroyed rather than that your body should be thrown into Gehenna." The checking of the manifestations of these desires sometimes may not be attained by the simple means of mortification, although it is often practised. So one further step is taken, that is, some radical attempt is made to eliminate all relations with society. The people who fear that the influence of the evils of society is too strong retire to a monastery and live a secluded life from the rest of the world.

Can they accomplish what they expect - the cultivation of their spiritual life? Psychologically speaking, strict restriction or forced suppression is a very doubtful method for the elimination of human desire or impulse. Whatever may be suppressed outwardly is liable to appear in dreams, an abnormal state of mind is produced and very often the person is a victim of unthinkable conduct. If this method is strictly adhered to it results not only in a weakening of the physical constitution but will kill life itself. Such negative method is workable to a very limited extent, but beyond this margin is rather detrimental than helpful.

Besides asceticism, under the same heading of negative, there is another commonly used method - mysticism. Mysticism is human effort of thinking things above, or applying certain definite processes, as either rhythmic moving of the body or gradual limitation of the sphere of consciousness in order to attain the highest perfection or being at one with the Infinite or such state as Nirvana. In our busy life which is driven by the necessity of living and needs of comfort, tempted by pleasure and praise, rushing here and there, certainly a few minutes of quietude for intercession with the Infinite, meditation on the ultimate, recognition of one's work and deeds, is desirable. The highest rational good, the ultimate aim and the absolute righteousness are some things that are worth while and cannot be obtained through our busy life. However, to overlook this ordinary life with this problem in space and time does not help the individual or the society within which the individuals are living. Any community or country at the present time is desperately in need of saints and sages who can lead the thinking of the people in the right

direction and get the action of the people for the fullest development of their personalities, and show the new Jerusalem to the public as eternal salvation, individual perfection over social attainment. Important as they are, if they are separated from actual life and belief they do not amount to a great deal. As a matter of fact, there is hardly anything such as perfection or attainment absolutely independent of human relations. To separate life into two water-tight compartments as spiritual life, which is the thinking about, and ordinary life which is working through man, is psychologically unsound and religiously detrimental. Both the negative methods - asceticism and mysticism - are good to a certain extent, but life is a positive thing which cannot be cultivated by an easy negative method and must be treated with positive effort.

The positive method is, therefore, divided into two classes - the passive and the active. The passive means are as follows:-

- (1) The healthy atmosphere of the Christian home.
- (2) The educational atmosphere of the teaching agency of Christian schools.
- (3) The healing agency of the Christian hospital.
- (4) The religious atmosphere of the Christian Church.

(1) The healthy atmosphere of the Christian home. No other institution can ever surpass the home in its length of time, force of influence, formation of habits exerted on individuals. The first lesson of our life, if it is important and enduring, is learnt at home. From the home we learn our first lesson in our mother tongue, fair dealing, right relations and even the judgment

of right and wrong. From our parents we learn full confidence and never raise another question of doubt. We know that our parents will not offer us a stone when we ask for bread; will not offer us a snake when we ask for a fish. We believe our parents will give the good gifts to us. It is this simple trust that gives us the first lesson in trust and dependence upon God and understanding and the clue to the knowledge of God. Our brothers and sisters are so dear to us that they even sacrifice their happiness and belongings for our sake. It is from them that we learn fair play and personal sacrifice for the happiness of others. From the conduct of family affairs and the treatment of servants we learn that honesty is the first requirement of life and that kindness and sympathy are the greatest necessities of human relations. Christian nurture is so well mingled with the atmosphere of the family that we breathe it even though we do not notice it. Religion, if it is to be rooted in our life, has to begin in our family life. How can we appreciate the love of God if we cannot see it manifested in our parents? How can we associate fair dealings and honesty if family affairs are not so managed on this basis? When a person is brought up in such a Christian family he is bound to act accordingly.

(2) The teaching agency of school. Modern education by its emphasis on its pure motive of education for the sake of education only, and by its technical knowledge, separates itself far from actual life. Christian education has patterned itself from religious education. If not by its failure in applying the old compulsory pedagogical method then outside pressure on its motive is greatly eliminating the element of life from its existence.

simply to gain knowledge or to give means to the students for their future living does not pay in the long run, either to the persons who originally established these institutions or to those students who are studying in them. Methods of teaching, whether compulsory or voluntary, are not the most important question, and this must be judged on the merits of pedagogy, but the most important question of all is one of atmosphere. Mere emphasis on compulsory teaching and on the thorough preparation of subject matter does not amount to very much if the person who teaches is not competent and does not live out the principles in his own life, and such compulsory education has often proved disastrous both to the cause and to the effect of the Christian institutions. When a student is studying in an institution, not by any compulsion or coercion, he cannot help being unconsciously affected by the influence of the teachers. It is like the force of gravity acting upon him and he is bound to act accordingly. Whatever the lectures of the class-room, or the preaching in the pulpit, religion is felt everywhere. It is manifested through personal contact and business transactions, among the faculty, the administrators, in the class-rooms, the dining hall, the social hall, and even in the gymnasium. The influence is so strong that students are compelled by their own self-respect and conscious imitation to follow the best of Christ. If a person is located in such an educational institution how can he not deepen his spiritual life?

(3) The healing agency of the Christian hospital. In spite of so many Christian hospitals still maintaining their Christian purpose as when they were originally established, their development

in buildings, equipment, and the hiring of experts have caused it to be remarked by Christians and outsiders that they are being commercialized, not because of the fees charged but because of their attitude towards the patients. It is remarked that the Chinese patients expect to receive the best modern scientific treatment, but at the same time are not willing to pay the price. Such a remark is certainly very far away from the actual facts, for many Chinese are actually paying several times as much to the Japanese doctors or to some other hospitals as to the Christian hospitals for treatment. Anyhow the patients are not willing to go to the hospitals until the last minute. The patient stays at home not because the treatment is more satisfactory but simply because he receives more sympathy at home than at the hospital. Lying on the bed, passing through the bitter experience, he feels that his mother, wife and children are passing through the same experience with him in the Garden of Gethsemane. But at the hospital, no matter how beautiful the equipment, how skilful the doctors, how well-trained the nurses, one thing is lacking which is dreadfully needed by the patients, the spirit of love of our Lord and His sympathy. The thing that comforted our Lord very much when he passed through His bitter experience in the Garden of Gethsemane or before Pilate was "I am not alone. My Father is with me." The touch of sympathy given in time of joy does not last very long, but given in time of stress and sorrow it makes a very deep impression. A little touch of kindness, a little smile on the face, quick service, a comforting word, any manifestation like this which does not amount to very much during the time of

health, may in time of sickness sometimes change a person's life and uplift a person's personality. Just think how many men can be reborn as a result of motherlike care of the doctors and nurses. Purely commercialized treatment, though it may cure the sickness, will not influence the personality at all. When the whole atmosphere of the hospital is Christianized and the spirit of Christ is felt in the treatment by the doctors and in the care of the nurses, the patient himself cannot fail to be impressed and compelled by his own appreciation to be Christlike or "doctor-like", if it is not hero-worship.

(4) The religious atmosphere of the Church. The church has been purposely set aside for improvement of our spiritual life. Has the church accomplished any such purpose? Personally, I have not the courage to answer this question either in the affirmative or in the negative. But one thing I have noticed here in China: the Church is gradually losing her grip on the young people as well as on the old devoted Christians. If this is not manifested in a diminished attendance then it is obviously shown in the formation of new sects within the church and the Christian fellowship without the church. If not the most important contribution of the reformation, certainly one of the most, is the emphasis on Mass Education and the preaching of Christian doctrines. The teaching method of Jesus, now it has been developed to such a stage that the church is simply to emphasize the intellectual side. A person goes to the church simply to hear a good sermon, and individual Christians are becoming "sermon tasters". When the sermon fails, the whole service is considered a failure and the time has been sorely wasted. How can it ever be possible to provide an eloquent pastor for each

one of the churches here in China? How many of the pastors now occupying pulpits have the devotion, thorough training or oratorical ability to hold the interest of their hearers? Unless the church can give the impression to the individual who enters of the presence of God, the Holy of Holies or the House of the Lord, I would consider it a failure of the church. We cannot accept her as the agent for the deepening of our spiritual life. The singing of the hymn, the playing of music, the offering of prayer, the taking of the collection, the Doxology, the sermon, are simply the means by which the presence of God is actually felt. If the presence of God is not felt this programme is like the sounding of brass and has no significance at all. It may be called hero-worship, if not idolatry, and is very far from the original divine purpose of the ordination of the church. Such new ideas as the community church to facilitate social service and to give the means for good times for the young people, do not serve as the genuine agent for the deepening of the spiritual life. With a Christlike pastor who radiates the spirit of Christ by his actions, his care of his congregation, and the preaching of his sermon, with well-decorated equipment and buildings that by their aesthetic beauty impart an impression of solemnity, with a well-balanced programme which includes teaching as well as worship, the church can deepen the spiritual life of her Christians as it was done in the past.

If a child is brought up in a Christian home, surrounded by Christian influence, educated in an institution with Christian faculty, healed in Christian hospitals in times of illness by Christian doctors and shepherded by Christlike pastors, both

during Sundays and week-days, I cannot see any reason why spiritual life cannot be deepened.

However, life is not a passive thing, it is always active. No matter how successful this method may be it is still a passive one. In addition to this an active method is still needed, and may be studied in the following steps:

- (1) By actual fighting with sin.
- (2) By constant striving for one's highest ideals.
- (3) By persistent service rendered to others in time of need.

(1) By actual fighting with sin. (a) Who can possibly betray others unless he has betrayed himself first? Who dare take another's life unless he has actually killed himself, if not physically, at least morally? Who attempts the destruction of another's character unless he has destroyed his own first? So sin is simply the killing of one's own personality, then by his personal relations with others and as a result of their social disapproval. The punishment of sin by one's own conscience is very much more beneficial than any civil or criminal penalties. Even such a strong force as social approval or disapproval cannot compete with that of one's conscience. It is comparatively easy to conquer social sins which are publicly known. The hardest sin for a person to fight is the sin of his own personality, within his mind, in his thinking and deeply rooted in his action, which is not so obviously shown to the public. Alexander has conquered the world, but he cannot conquer his own sin. So the first step in the deepening of our spiritual life is not to conquer the sin of

society, the sin of the generation, but our own sins which are committed in our private life. ⁽²⁾ The next step is by constant striving for the highest attainment. Life, after all, is an attainment through personal effort and daily environment. To fight one's sin as a sin is bound to be a failure, but to substitute for it certain high ideals will always lead to success. Our conduct also depends upon certain objective standards. When the moral standard is too high above our original it may produce such an attitude in our mind as self-abnegation, so this highest attainment cannot be obtained. If it is too low it has missed very much when it is reached. So this idea must be progressive, and must be personal and must be eternal. The highest attainment of a child may be the pattern of his parents who are considered as his heroes, but his growth may change it to the leading figure of a story and later it may be changed again to a certain sage or saint of the nation or internationally known. Finally it is commonly the founder of our religion as our ideal model. For the Christians it is the personality of Jesus which is our objective standard for our morality and the hero of our life. To understand the life of Jesus through the reading of the Bible, personal interviews during our quiet hours and contact with Christian ministers is the first step. Then to follow His example during the hour of happiness as well as the hour of disaster in order to arrive at the final end - to be like Christ, as Paul said, "For me to live is Christ".

(3) By persistent service rendered to fellow-men.

Valuable service rendered to others is mutually blessed - to the person who receives and to the person who gives. Who knows the

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value of life unless he saves the lives of others? Who knows the importance of reputation, which is considered as second life, unless he is actually protecting the reputation of others? Who knows the importance of the individual soul unless he is willing to leave the ninety-nine for the sake of one unsaved?

CHAPTER VI.

A CALL FOR CHRISTIAN SOLIDARITY.*I. What makes us feel the necessity for issuing such a call?

Three reasons stand out very clearly why such a call is the most urgent need in China to-day: the need to satisfy the deepest yearning for spiritual enrichment among Christians; the need to overcome the tendencies of division within the church; and the need to face the huge problem that is pressing upon the church.

(1) The yearning for spiritual enrichment by the churches has been explicitly manifested in either one of the following ways: Some Christians, perplexed, entangled and surrounded by hardships, feel strongly that they are not ready to meet the difficulties unless their spiritual life is deepened. Others, through such experiences of personal and spiritual loss, have been driven into a pessimistic conception of life, taking the attitude that nothing is certain. Only through the deepening of their spiritual lives can this resulting pessimism be overcome. During the period of devolution, there may be sudden shifts of responsibility from mission to church, in running, for example, a school, conducting a hospital or administering church work. Accepting moral obligations for such Christian enterprises often brings a sense of loneliness and weakness which can only be satisfied through the deepening of the spiritual life. Personal efforts can do something toward satisfying this spiritual yearning, but the full enrichment of the spiritual life can only come through Christian solidarity.

* A Letter from the General Assembly to the Churches and Fellow-Christians of the Church of Christ in China.

(2) The division within the Church. One fact stands out very vividly, both from personal observation and from public conference - the Christian church is divided in her own life. It may be due to differences of age, of intellectual outlook, of denominational heritage, of class distinction and of racial backgrounds. Among the older members there is an unconscious tendency to put a heavy weight upon the prestige due to old age, which often produces a reactionary attitude on the part of the younger generation. Among the younger members often an enthusiasm for accomplishing tangible results makes them liable to disregard the experience of the old. In certain groups emphasis is placed on the intellectual apprehension of the faith as expressed in certain creeds which are held to be true yesterday, to-day and in the ages to come; while in others, the emphasis is on experience and the evolutionary processes, so that there is no unchangeable truth. While denominational heritages, as has been shown, have a value for Western Christians, their value for the Chinese Christians is highly debatable. Some regard denominationalism as necessary for a better development of Christianity in China as well as in western Christendom; while others look on it as a stumbling block in the way of union. Administrators, under the obligation of maintaining the church work and running the machine, often unconsciously display an attitude which is popularly denominated "imperialistic" and which is extremely offensive to those in the position of assistants; the evangelists, on the other hand, though admitting their lower rank, consider that their work is just as important as the other, their contribution to the Christian

cause at least equal to, if not greater than, that of the administrators. Considering the differences of environment and background, of customs and education, such conflicting points of view are unavoidable; but unfortunately they often work, not for mutual benefit, but to distraction and weakness. Only in the warmer atmosphere of a closer fellowship can such obstructions and divisions be removed.

(3) The Christian Church is facing her immense task! During this period of transition and re-evaluation, the problem so forces itself to the front that the Christian Church can no longer ignore it. Nation-wide movements, such as the anti-Christian and Nationalistic movements, are stirring the people as a whole; Christian churches cannot escape being affected by them. Those churches that have come into conflict with these movements, after a hard struggle and repeated discouragements, now are confessing that they are nearly exhausted and cannot continue the fight. On the other hand, some of those who have not had to meet this tide of the time are still enjoying their customary easy manner of life, making no preparation for meeting it, and even indifferent to those who are actually suffering from their battles with it. When their trial comes, the same fate will be theirs. If the Christian Church is to face her task, it is absolutely necessary that she should understand the nature of this problem.

(a) It is no longer a local problem. Geographical barriers do not now prevent the spreading of the social tide. A local situation, the opinions of certain individuals, or personal preferences may assist in starting the fire, but once started,

locality cannot limit its influence. Not so very long ago, the people of Central China were not concerned about preparing themselves to meet the problem, but regarded the whole matter as an affair local to the South; but as the result of such indifference and negligence, the movement crossed the Pearl River, speeding on its course to the west, and the people in Central China suffered even more than those in the South. While the Nationalist soldiers were marching down along the Yangtze River, the people in East China still paid no attention to the movement; the Nanking outrage may be considered as the result of this policy of indifference. Even now, the people of the northern section of China are no more ready for meeting this tide, and judging from the experience of the South, West and East, they can expect no better treatment in the future than those other sections met with in the past. In a word, this problem is no longer local.

(b) While theoretically the work of the Christian church is differentiated into evangelistic, educational and medical, in effect we do not find such water-tight compartments. In the past we have often acted on the theory rather than considering the facts. For instance, evangelists and medical workers have paid no attention to the government requirement that all missionary schools should register under certain regulations. This was an educational problem, to be solved by educationalists, and no one else was supposed to be concerned with it. In the same way, questions primarily concerning either evangelism or medical work did not bother the workers in the other two lines. But now, all enterprises of the Christian Church have been affected. The trouble

is no longer limited to this or that individual enterprise of the church.

The individual churches may be affected or not, but the solution of the difficulties is the problem of all. While there must be varieties of expression through educational, evangelistic and medical work, and the nature of the problem faced by each may be different in detail, no final solution can be discovered if the work is done piecemeal. By curing one part of the body, you may cause illness in another. If the whole problem is to be met and solved, all the churches must unite in one force and every department of the work of the church must be co-ordinated toward the one end.

For the sake of satisfying the deepest yearning for spiritual enrichment, for avoidance of division within the church, and for the final solution of the problem facing our church, we are earnestly pleading for Christian solidarity!

II. The Steps toward Christian Solidarity.

Christian solidarity is needed, then, but how are the churches to be united? Three steps are logical: (1) to exalt Jesus Christ; (2) the realisation of a Christlike life; (3) the realisation of a Christian Church in China.

(1) To Exalt Jesus Christ. Many experiments have been made with a view to realising this solidarity: the Bible as the most important book in our religion; Christian doctrine as the crystallised expression of the faith of the church; a form of worship as an outward witness of our inner life; and external organisation as the indication of Christian fellowship, have been explicitly

and implicitly used as the most suitable bases for this Christian solidarity. The Bible, important as it is, has been found to furnish grounds for disagreement and to be a source of dissension rather than a bond of union. The proof text method has been applied by many people to bolster up their own theories. This is not in the interests of co-operation. Christian doctrine has its value in the life of the church as a background for this present generation and those to come, but it has to be modified by the fresh experience of each new generation. To arrive at any agreement on the basis of the experience of the past, especially in this present sceptical age, is not an easy thing. Even harder is it to find an agreement on the basis of present fresh experience. It is pretty safe to say that when the Bible or Christian doctrine is used as a basis for union, the result is most likely to be disagreement rather than co-operation and union. The form of worship is always determined by the individual religious temperament; some wish to have absolutely nothing to do with any ritual, while others feel most at home in a service which is highly ritualistic. External organisation means very much to Christian fellowship, but it cannot be used as a basis for union, as all will never agree to one type of organisation. Unless we lift up Jesus Christ Himself, we cannot unite. "I, if I be lifted up, will draw all men unto me." Neither the Bible nor Christian doctrine nor organisation nor special forms of worship, but Jesus Himself must be the basis of our union. Therefore to lift up Jesus Christ Himself is the first step toward Christian solidarity.

(2) The Realisation of a Christlike Life. How is the standard

at which we aim - the making of the personality and life of Jesus one with our very own - to be attained? The blood and flesh of Christ should become the most integral constituents of our physical as well as of our actual living. For the dualistic conception we need a unified life, in which the deepest things of life will be realised in our daily life. Through Jesus Christ our individual lives as expressed in social intercourse and international relations, should undergo a change such as that in the life of Saul who became Paul and that which took place when the tax-collector Matthew became the disciple. The inspiration of such a change enables me to live a new life, and this will appear in my daily work, family relations, social obligations, and international dealings. He has in a way lost his individuality in these relations, and he is now a Christian father, a Christian employer, a Christian in all his various organisations and relations in life. "For me to live is Christ" - and I must so live that I may show to the world a miniature of the life of Jesus Christ. There must be a genuine representation of Christ in my life in all its manifestations. Thus, the realisation of the Christlike life in every Christian constitutes the second step towards Christian solidarity.

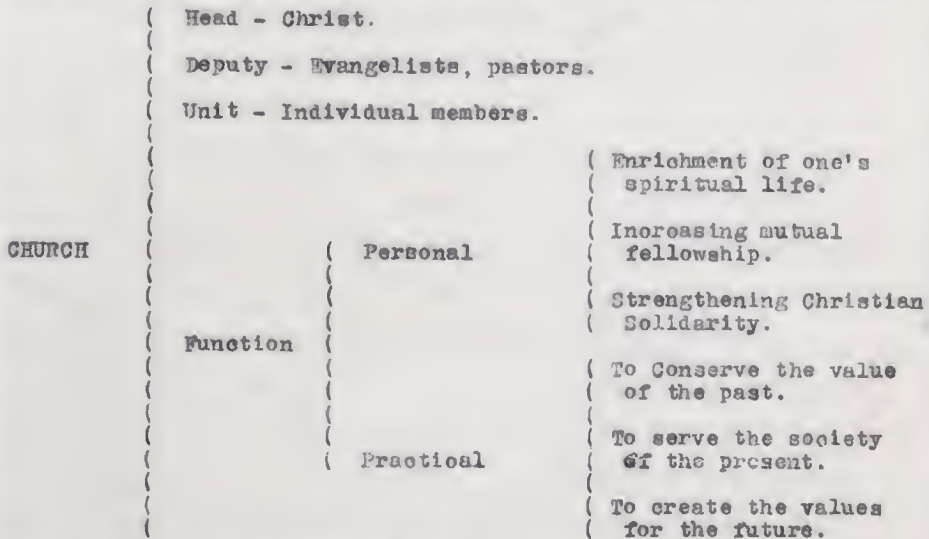
(3) The Realisation of the Christian Church. Was the Christian Church in China been perfect in her organisation, fully performed her function and satisfactorily accomplished her call? To these questions no one dares to make an affirmative answer. However, the third step towards Christian solidarity is the realisation of this Christian Church. Four essential elements

of the Christian Church first need our attention:

(a) The organisation of the Christian Church. Now is the time for us to get rid of certain wrong conceptions in regard to the Christian Church - that it is an organisation of pastors, evangelists and employed workers; that the responsibility for this organisation should be undertaken by a few wealthy men and women; that it is meant for a place for personal meditation or to practice other-worldliness; that it is a place to give or receive alms - a philanthropic institution. In place of these false conceptions, we need to emphasise the fact that the unit of the Christian Church is not a devoted, wealthy member, but each individual member. The success or failure of this organisation is largely determined by the degree of willingness of each individual to contribute his best in time, effort, and material assistance - even, if necessary, sacrificing life itself. Christ is the Head; the pastors and evangelists are all simply His deputies, for the fulfilment of His purpose on earth as it is in Heaven. Those members who are highly gifted, either in their spiritual attainment, intellectual ability, or as practical administrators, should by all means be willing to use their gifts for the good of the people.

When we consider the organisation of the Christian Church, one thing is clear - for the sake of convenience in administering its affairs, geographical divisions should be made the basis of organisation. In every business centre, Hsien, or district, one or more churches should be organised. One Hsien, or more, according to the condition of the churches, may form a presbytery, and several presbyteries will unite in a synod, all the synods forming the General Assembly.

(b) The function of the Church. The church is not merely a place for personal initiation and mystical imitation, a place for social gatherings or Sunday preaching. Its function is two-fold: personal and practical. So far as the personal function is concerned, it may be put under three headings: enrichment of one's spiritual life, increasing Christian fellowship, strengthening Christian solidarity. So far as the practical aspect is concerned, it has also three phases: to conserve the values of the past, to serve the life of the present, to create the value for the future.



From this diagram we see that the two-fold function of the Christian Church is only one small section of it. Marching on, with Christ as our Leader, we Christians must strive to lead other men to God, and to make right relations with our fellowmen in every walk of human life; to serve society and human kind with our best effort and to fight for righteousness' sake with social evils, personal aggressions, and international inequalities.

(c) The Call of the Christian Church. The chief desire of every individual Christian is to share his triumphant religious experience with others. "When one has been lifted himself, he will lift others; one who has himself reached the highest attainment is anxiously seeking to help others attain too." "Ye are the salt", and "You are the light". The purpose of salt is to preserve the best and destroy the rotten. The function of light is to drive out darkness and to foster right actions on the part of men. The call of the Christian Church is to see that by the good character of the Christians goodness is preserved and darkness driven away, that many may follow our Lord as their Saviour, and come, through a spiritual experience, to lead Christian lives.

(d) The accomplishment of the Christian Church in China. An anti-Christian leader has remarked: "With what the Christian Church has accomplished in the western world, I have no concern. But here in China, she not only has not made any tangible contribution of value, but she has created certain presuppositions between the west and east, has assisted certain underlying tendencies to social struggle, has aggravated fighting between sects, strife among different classes" Such criticisms as this cannot be considered as well balanced, but it does, however, represent some people's thinking.

What do we wish to accomplish here in China? First of all, we need to wipe off all these elements which are secondary, and to centre our attention with whole-hearted effort on the first and ultimately important one. The simple faith of the original fishermen around the Sea of Galilee needs to be interpreted against

the background of Chinese civilisation, and adapted to the life of the people, so that this universal religion may have its real establishment in this rich soil. When this indigenous Church of Christ is established in China, then we may say that the Christian Church has accomplished her end, at least here in China, as a part of the evangelism of the world.

III. The Methods by which this Christian Solidarity may be Attained.

As we know this Christian solidarity is needed, we must find out the steps by which it may be reached.

(1) Through the study of the Bible. Where can we find out about the life of Jesus, the religious experience of the saints, the struggle toward the highest development of personality made by others in the past? It is through the study of the Bible. When we are in a state of trouble, pessimism and sorrow, how can we get peace, optimism and encouragement? It is through a study of the Bible. In the midst of entanglements and perplexities, when we need consolation and eternal light, where can we get it? Through the study of the Bible. Even in time of peace and when we are leading an easy life, how can we keep up our spiritual tone? There is no other way than through daily communion with God through study of the Bible. So we see that the Bible may be studied with very good results from a personal, devotional and historical point of view.

(2) Through Persevering Prayer. There are three stages in the development of the habit of prayer: It may be a chance simply for self-inspection as the moralists have usually used it; it may be a means for meditation on the purpose and ultimate aim of life; it may be an actual communion with the ultimate reality, the Father.

By self-inspection we can find out the faults of our lives, the shortcomings in our behaviour, and our failures to measure up to standards, whether conscious or unconscious. Finding out one's unconsciously committed faults may be of very valuable assistance in improving one's character. Finding out one's own shortcomings may help one to put more effort into overcoming them. To know that one is missing the attainment of his highest possibilities may encourage him to work toward their fulfilment. Certainly this stage is very important; but it is simply the A.B.C. of the whole process. The second stage is meditation. In prayer we are keeping quiet, inactive and open-minded; we are waiting for light from above to enable us to understand His will, His purpose.

Passing from this second stage we can get into the third - the communion with the infinite. That is, God may come to dwell in us. Our lives may become intimately identified with His life, His will may become our will, His purpose constitute the very part of our aim. His hope is our new hope. We are the very miniature of Him and He is our enlarged self: "For me to live is Christ."

Unless we reach this highest point, all attempts for Christian solidarity are in danger of missing the mark and vanishing like the light of a star that quickly fades away!

(3) Through Personal Evangelism. There are three ways to do evangelism: by writings, by speeches, by personal conduct. By our speeches, expounding the scriptures, we can reach those who have not had either training or higher education; by our writings, elaborating Christian truth, we can present our case to learned people, either in the way of defending the truth, or by answering questions regarding our faith. Both the methods of speech and

writing have their limitations and shortcomings, so that the third way - by our personal conduct - is the best of all. To act in such a way that men may see our good works and give glory to our Lord is the supreme witness. If the saying is not one which Christ would say, we had better not say it; if the colour is not a colour which our Lord would like to look on, we had better not look at it; if it is not the music which our Lord would like to hear, we had better not attempt it. If it is not the thought or will of our Lord, we had better, by all means, not think it or will it. If we can live up to such rules, we do not need to proclaim our faith to convince others of our truth or to win others to our cause; they certainly will be influenced and will gradually come to accept our standards. This is the most effective method of all.

May we be united to the enrichment of our spiritual life, to the avoidance of internal separation, and to the better meeting of our task. May we pray that we may lift up Christ, that He may dwell in us and we in Him. May we pray that the function, the call, and the organisation of the real Chinese indigenous church will be carried on in the near future. May we pray that each one of us, by our speech, writing and personal conduct, may glorify our Lord and win others to Him. May we remember our Lord's last prayer which He offered to His disciples when He was ready to leave them: "That they may be one, even as thou art in me and I in thee; that they may be one in us." Let us give this call for Christian solidarity.

CHAPTER VII.

A CALL FOR THE RE-ENFORCEMENT OF THE CHRISTIAN MINISTRY.

Theological training has shared the same fate as, if not a worse one than, other branches of education due to last year's national and anti-Christian movements. If education is open to criticism as being used as a form of propaganda for the promotion of religion, then I should say that theological education is the most to be criticised. It is primarily conducted for such a purpose. If there is any kind of curriculum which is transplanted from western countries without change or modification, except in a few cases where it is simplified, in order to adapt it to the new environment, it is the theological course. If there is anything to be said about foreign-supported institutions, it is the theological seminary which is almost entirely supported by the missions, both as regards equipment and personnel as well as running expenses. If there is to be any criticism about the support of students during the period of training for the definite purpose of employing them in the ministry after their graduation, the theological seminary must share this criticism. If education, aiming at the production of definite results such as clear understanding of a particular type of knowledge, a similar trend of thought and type of habit, honest subscription to ideals, and a permanent determination of future life-work, is criticised as an education of docility, then the theological seminary is most open to this criticism. For these and other reasons, the theological seminary has been attacked both by people with an anti-Christian attitude and by those who are earnestly seeking its improvement.

Many Christians are not very clear in their minds as to whether the theological seminary is, after all, necessary for those who are entering the ministry. It was not always necessary for the most effective message-bearers of any religion, before it was developed into an organized system, to pass through such a rigid course of study as is given in the theological seminaries, and yet no one can under-value their accomplishment. Judging from the history of the Christian Church, many acceptable services have been rendered by saints and devoted Christians to their fellow-men, and many good pieces of work done for the Church, either in the development of Christian thought or in such work as the Christian enterprise, even marking a new epoch, by those who have not had any theological training at all. To judge from conditions in general, with economic pressure so high that no one has any leisure to pursue unnecessary training, and with the increasing schism between higher education and actual living, the future existence of the seminary is very doubtful. To judge furthermore from the curriculum given, the subject matter offered, the graduate students, and the later reflection of the graduates, seminary training does not prove itself very successful. While the theological training was originally worked out in western countries and is more adaptable to their needs, even there it now faces a critical time of modification and change, but here in China, without any consideration of its adaptability, it is transplanted wholesale from the western countries, and is still trying to hold the ground. There is no doubt it is bound to fail. The seminary, by its very nature and its sources of support, often

acts as the home of certain "isms". Christians are thinking and praying for solidarity, and the existence of the seminary may be a hindrance to such an accomplishment. This scepticism has penetrated into the very existence of the seminary.

In contrast to this class of scepticism, there is another group of people who are very clearly convinced that theological training is the paramount need of the Christian Church if she is to exist and to propagate the Christian religion. The first important element of any kind of religion is not only faith itself, but also the interpretation of this faith by personal experience, and the person who has had such experience must preach the faith to another, otherwise its growth will be dwarfed.

The curriculum and the subject matter, if they are not adapted or profitable, can certainly be modified and changed, but that does not determine the survival of the seminary itself. The existence of any institution is determined by its purpose and means of carrying out this purpose. The theological seminary cannot claim to be an exception. If the Christian religion is worthy to be propagated, and Christlike character is as inseparable from life as air and food, then this means of propagation is desirable. If the propagation of religion demands certain professional training, as the practice of medicine needs medical training, and the practice of law needs training in jurisdiction, then the seminary has its survival value. So this group of persons believe that there is a permanent place in the Christian Church for the training of the ministry. At the same time, they do agree that the curriculum as well as the policy of the present

theological seminary should be modified, readjusted and co-ordinated.

In view of this, several tendencies regarding the modification of the theological seminary have been manifested among Christian circles. First of all, there is the tendency among Christian educators to dissolve the union institutions, which are the result of patient work, earnest prayer and sincere longing on the part of the early Christians during the past years, and go back to the denominational Bible Schools. For example, the Union Theological Seminary of Fukien has been dissolved, and each one of its constituent denominations is trying to conduct a Bible training school for its own denominational students. If doctrinal faith is the first cause of this dissolution, economic pressure may be counted as another one. The dissolution of the Union may not affect the training of the ministry for the time being, but it does not in any way solve the problem of theological education. Mere emphasis on denominationalism has been proved to prevent friendly relations and co-operation.

Secondly, there is co-ordination, or the uniting of the different seminaries under one denomination as one institution. It has been definitely proposed by the Anglican Church to combine their seminaries in Shanghai, Wuchang and Nanking into one institution which will be installed at Nanking. Lack of demand, the unnecessary waste of carrying on so many institutions in different places, and efficiency in discipline as well as in teaching, are the three determining factors of such co-ordination. Narrow denominationalism, no matter how well it is strengthened, does not render any real assistance in the final solution of such a

huge problem as the re-enforcement of the Christian ministry.

The third tendency is that the theological seminary should also have a regular university atmosphere. It would be disastrous to the Christian cause to have in the teaching enterprise a man who has a higher grade of education than one who is in the ministry. To raise the standard is very desirable, so some of the universities have advocated the organization of a Department of Religion. Such an arrangement would be of mutual benefit. The students in the Department of Religion would enjoy the privileges of the university, being able to take courses in other departments, having access to the books of the library, and joining in extra-curriculum activities. At the same time, the religious flavour of the whole institution would be enhanced by the religious atmosphere of the students in the Department of Religion.

This arrangement, however, has its drawbacks, being often considered by students of the other departments as a Royal Road, if not to tuition certainly to the obtaining of credits cheaply, for the students of religion, and this may give a chance to the other students to look down on them.

If the courses given by the Department of Religion were more general courses on religion rather than strict theological instruction, might this not be a step towards the further improvement of theological education, and draw a better grade of students for the ministry? However, this is not by any means a final solution of the problem.

The leaders of the Church are not satisfied with this kind of training, and a further step is advanced, that is, to substitute

theological training by some other courses. It has been proposed to substitute theological training by courses on Agriculture, Forestry, Commerce or Industry. This is simply because the present theological training cannot satisfy the needs of the people in these walks of life. The farmers' need is not only for solid dry faith, but also for improvement in living; the labourers' need is not the theological interpretation of God only, it is also the increasing of their productive power. The city people's needs are not simply ceremonial worship of their God or philosophical statements of their beliefs, but rather the Good Samaritan way of doing things.

Furthermore, this would be a means for the evangelist and the pastor to form a closer contact with and a better understanding of the problems of the people amongst whom they are going to work.

Is this the real solution of the problem? Can training in agriculture take the place of training in the ministry? Can training in forestry take the place of training in medicine for a medical doctor? Theoretically it sounds well, but in practice it is unattainable. Unless an evangelist or a pastor is phenomenal, he cannot pursue all the studies before he gets into his actual work for souls!

The fifth tendency, caused by the lack of support and shortage of demand, and also the need for efficiency of training and completion of the courses, manifests itself in a growing demand for coordination among the different denominations and the different institutions. If each denomination tries to maintain one or several seminaries, and one or several Bible schools, by itself,

certainly in that way it can preserve the faith or "ism" of its own particular denomination. But one of the results of this present movement is to show that this narrow "ism" is not the fundamental object of theological training. It is very difficult for any single denomination to maintain a satisfactory seminary, with the limitation of funds and faculty. It would mean a great deal in the future if all the seminaries of the different denominations could work out a correlated scheme for the whole training of the Christian ministry here in China! Recently the C.C.E.A. has worked out a scheme regarding theological training of college grade, in which five possible types of correlation are enumerated, as follows:-

1. A union school organized as part of a university, such as Yenohing, Shantung, West China.
2. Separate union seminaries, such as Nanking, Canton.
3. Denominational seminaries, organized as a department in a college or university, such as St. John's, Shanghai, Boone.
4. A national seminary for one denomination, such as Lutheran.
5. A group of seminaries on adjacent campuses. Wene.

Whether this scheme can be carried out or not is another question, but it does show the tendency here in China for thorough correlation between the different institutions. Not only College grade seminaries should have such a correlation, but even Middle School grade or Bible Schools should work out some kind of correlation which would eventually avoid duplication and waste. To arrange, however, a correlated scheme for seminaries, if simply in location and emphasis, does not amount to a solution of the whole problem of the training of the Christian ministry. Unless the policy, courses

of study, faculty, students - all these problems - are taken into consideration and a final scheme worked out, we can hardly say this question has been solved.

The importance of co-ordination between missions and sister institutions is beginning to be realized, although it would take quite a little time, especially on this most complicated subject of theological training, to work out a plan which would be agreeable to all and possible to put into practice. The necessity of co-ordination, the possibility of combination and the realisation of its benefit, are elements to be taken into consideration for such an enterprise as theological training. When these are compared with loyalty to "ies" and love of the past, they seem meagre and play no important role in its decision. Unless the spirit of Christ can be brought to the front, above everything else, and the secondary elements are forced into the background, any workable plan will still present impossibilities. The lessons learned from past bitter experience, the present doubtful situation and the future possible outlook should not allow either competition of denominational differences or institutional narrow-mindedness. First of all, a thorough study of China as a whole should be made, with special reference to its needs and the forces in hand. Consequently such questions as how many theological seminaries should there be and how many should be discontinued, can wait until this is done when they can be easily answered. Correlation is bound to appear on the horizon of theological training; it should not begin with existing institutions, but with a correlated programme for the whole country, to be used as a standard to measure the existing institutions.

With the immensity of the population, racial and geographical differences as well as those of education and standards of living, the generalisation that China needs only college graded ministry and has no room for other graded institutions is presumptuously misleading. College graded ministers, with their training and standards, of course, can render better service, preach to better classes of people and interpret the Christian message in a more intelligent way, but this does not in any way overshadow the importance of other classes. Considering the present economic situation of the masses, the people most in need, those who are willing to serve are by no means confined to the intellectual group. After all, the pillars of the church are not limited to paid workers, and the training of lay leaders, which has been overlooked to a certain extent, must be reconsidered very thoroughly.

So, side by side with the question of correlation, the problem of type of training must also be taken into consideration. A single type of training, given to all enrolled students without regard to their future work in the field, although practised for such a long time, is gradually being realised as a weakness to the Christian cause and a hindrance to the spreading of the Gospel. Simply transplanting curriculum studies from the traditional systems of the West, without careful consideration of their adaptability to the needs here in China, is certainly not ideal for this country. The reflection of the graduates after their training, and the experience of Church or mission administrators when they look into the work of these graduates, show very effectively that such a type of training does not profit them very much.

A thorough, first-hand study of the type of theological training, with special reference to the curriculum and the needs of the people, must be made. Such persons as mission or church administrators, experienced pastors, graduates of the seminaries, deacons and elders of the church, and even members of the congregation, including business men, should be consulted in the working out of this programme. The problem of the type of theological education is two-fold. After a general study of the needs as a whole, then a curriculum can be worked out; that curriculum should consist of two parts; there is the fundamental part which is necessary for all students, and there is a differentiation of the training for those students who are dedicating themselves to certain types of work.

The seminary should not be regarded as a penitential court for sinners with the expectation of their conversion as prodigal sons; or as a factory for making twice-born men, if they have not definitely decided to devote their whole life to such a high calling; or as a home for those who have been rewarded by their pastors after persistent request. After three or four years of training what can be expected from the seminary is entirely dependent on what kind of students are sent to or admitted by the seminary. The seminary, by its very nature, is under obligation to prepare workers for the church, but the church cannot expect too much from it if they have not sent the right type of person to be trained. The seminary is not almighty and cannot be expected within three or four years to make a thorough change in its students, morally and intellectually as well as spiritually.

So the selection or choice of students must be made very carefully, not only by the seminary but also by the persons who send them to the seminary. Even during the training of these students, the responsibility should rest both on the seminary and on the persons who sent them. The administrators of the church or mission cannot wash their hands of the students once they are in the seminary, because the seminary under present conditions has no direct way to exert any influence on the personal conduct of the students when they are under the control of their mission or church, both by appointment and by financial help. So the kind of students to be sent to the seminaries and what we can expect from those students after their training are some of the problems regarding theological training here in China.

Theological training, except in a few cases, cannot be said to be self-supporting; it has to depend upon either the church or the mission for its support. Can we expect very much from the Chinese Church just now? The Chinese churches can be briefly divided into three classes: (1) entirely self-supporting; (2) co-operation between church and mission; (3) entirely supported by mission.

The sudden change in the economic and political conditions of society, and the influence of the "anti" movements, have reduced a certain portion of the contributions of the self-supporting churches, and they themselves are having a rather difficult time maintaining their own life and meeting their budget. Even if they are winning, it would be rather hard on them to have to support a seminary just now. Those churches

which depend on both their congregation and the mission for support are also greatly affected by the present movements. The contributions from their members are decreasing, and the support from the mission, if not standing still, is lessening year by year. Therefore they even have a harder time than the first class of church in meeting their needs. Those churches which are entirely supported by the missions, after the evacuation of the missionaries and the present upset, find their allowances have been largely affected. In some cases definite plans have been worked out to stop such allowances within five or ten years. Even if the allowance of the mission were to remain as before, it would be hard on them already, on account of the increasing standard of living and the decrease in the exchange value of currency, and when they have such difficulty in maintaining their own lives, to have to support an institution for the training of the leaders of the future. Financially it presents one of the most difficult problems of the training of Christian ministers.

General education as a rule can be self-supporting - if not entirely, certainly as far as running expenses are concerned, but theological education cannot be dependent on self-support. The number of self-supporting students in the seminaries is increasing, but when compared with the number of the other type - those supported by church or mission - it is certainly very small.

In view of these problems, I venture to suggest the following points :

I. Suggestions regarding the type of theological education.

There should be five types of training, such as :-

- (1) Short Course for the employed workers.

- (2) Special schools for lay leaders.
- (3) Seminary of the Middle School grade.
- (4) Seminary of the College grade.
- (5) Graduate School of Religion.

(1) The Short Course. The purpose of this course is primarily the improvement of the employed workers who have had little or no special training for their work, but whose efficiency of service requires certain knowledge of principles and methods. There should be no pre-requisite of scholastic standing for such a course, and it would be better to co-operate with the national agencies in order to present a well-balanced programme for either the urban or the rural church, and specialists on education and other subjects should have a chance to give their knowledge as well as their personal experience. It could also be given by schools when such a subject is specially demanded, as the short course on agriculture is given by the College of Agriculture, or the short course on religious education given by co-operation between the College of Education and the Seminary. The Summer may be more convenient in some sections of the country, and the Winter in other sections. One mission or church could conduct such a course, but for the sake of efficiency and fostering of goodwill it would be better for several churches or missions in one district to co-operate in such an enterprise. The number of such courses cannot be determined off-hand; the law of supply and demand would play an important role in the decision regarding location, number and time. Spiritual retreats are often carried out for the deepening of the spiritual life; if in addition to

this, the educational aspect is emphasised and the time lengthened it can possibly take the place of the Short Course.

(2) Training School for Laymen. Leaders with enthusiasm and devotion, willing to render voluntary service for the churches which are not in a position to provide paid resident pastors, should be trained. Devotion with special training, hand in hand, of course make a successful worker for the Christian cause. If one of these attributes is lacking, the other, no matter how highly developed, does not ensure success. To a certain extent this training could be given by the Short Course, but certain other aspects of it, such as the limit of time and special emphasis on some subject, cannot easily be accommodated by the Short Course. The time occupied may be several weeks consecutively, or two or three weeks at intervals of two or three years. This is dependent on the nature of the training. It would be much better for the Christian Church to carry out a number of such courses in their centres, but the number and location cannot be decided without reference to local conditions and individual differences.

The Short Course and the Special Training classes for lay leaders are the remedy for the present unexpected situation. If all the Christian pastors had had training for their service, there would be no need for such courses; if the lay leaders have had a certain amount of education and training, then this kind of training can easily be given by the pastors themselves without special arrangements for this training school.

The institution of Middle School Grade, College Grade and the Graduate course constitute the proper theological training.

In view of the differentiation of the training needed, and the realisation of the separation of urban and rural needs in the matter of location, which greatly influences the future of the students, I would like to suggest that the Middle School Grade is primarily for the rural districts; the College Grade for the urban needs, and the Graduate School for research on certain religious subjects, especially on Christianity.

(3) Middle School Grade. Such a school, aiming primarily at the production of workers in the rural districts, should be located in the midst of the farmers, side by side with them, and admitting those students who have rural interests and who have completed the junior middle school work or its equivalent. Its primary object is to get into the lives of the farmers in order to understand their problems and conditions, so that the personality of Christ may be easily preached to them and they may live a Christ-like life in their farms with their fellow farmers. So the subjects given, the problems tackled and the field for practice should all centre around the rural district in such a way that the students, when they graduate from such institutions, may be expected to go back into the rural church for which they are prepared. I certainly hope that each one of the present rural centres will endeavour to have a school of this kind. It would radiate the Spirit of Christ among its students, and ensure their success in the future. Certainly it would not be very expensive nor cost very much for buildings, nor would it need magnificent equipment, which would be out of reach for farmers living in their farms. If at present several centres can be utilized as experimental stations to see

what would be the result, it may lead other institutions to follow. Anyhow, taking the whole of China, it would not need more than a dozen of such institutions, on account of the demand and supply of students and the possibility of the Christian Church to provide for such kind of training.

(4) College Grade. This should be located in cities or industrial centres, and should admit students who have completed senior or middle school work or its equivalent. It is a three years course contring around city church or religious education directors in schools or Y.M.C.A. work. Certain fundamental subjects may be the same in all of them, but in addition certain other subjects must be added. If conditions allow, it would be better to organise this as a department of a university, but on account of the requirements for registration of all Christian institutions as private schools no such department is allowed, so separate institutions are more desirable, but if they could be connected with the university it would be of mutual benefit. Taking China as a whole, it would not need more than half a dozen of such institutions, which are better worked out by the missions and the churches. I venture to suggest one in Tientsin, one in Shanghai, one in Wuchang, one in Hunan and one in Canton. That would save a lot of waste and unnecessary duplication.

(5) Above this there should be a Graduate School of Research co-operating with the university, whose primary interest is to do research work on certain religious subjects, leading Christian thought and producing Christian literature either to defend the Christian faith or to answer outside attack. Although its main

emphasis is on the intellectual, it must never forget its primary mission is the redemption of the souls of fellow Christians. Taking China as a whole, at least for the time being there is no need for more than one such institution to carry out its main emphasis and meet the demand of the Christian Church.

II. Suggestions regarding the subjects of study for these Schools.

(1) & (2) Short Course and Special Training for Lay Leaders.

These subjects cannot easily be enumerated without any definite class or course in mind. Individual differences, immediate demand and supply of faculty will determine the nature of the courses.

(3) The Institution of the Middle School Grade.

- (a) Bible Study - Devotional, Historical.
- (b) History of Christianity - General Course.
- (c) General Course on Christian Philosophy - Apologetics, Christian Doctrine and Christian Ethics.
- (d) Principles of Service.
- (e) Principles of Evangelism.
- (f) Brief Course on general agriculture.
- (g) " " " " forestry.
- (h) Rural Sociology.
- (i) Rural Economics.
- (j) Rural Psychology.
- (k) The organization of the Rural Church.
- (l) The administration of the Rural Church.

(4) Institution of the College Grade. There are three

departments within these schools, namely: Course on Pastoral training; Course on Religious Education; and Y.M.C.A. Course.

The subjects of study are divided into two, namely: Fundamental

subjects and Departmental subjects. Fundamental subjects are those given to all the students within this institution, but the departmental subjects are those given to students who are specially looking into the future for work as urban pastors, directors of religious education or Y.M.C.A. workers.

The Fundamental subjects of study:

- (1) Bible Study, devotional and historical.
- (2) History of the Christian Religion.
- (3) Philosophy of the Christian Religion, Apologetics, Christian doctrine and Christian ethics.
- (4) Principle of Service.
- (5) Principle of Evangelism.

Departmental Subjects:

- (1) Pastoral Course:
 - (a) Pastor's care of his urban parish.
 - (b) Organisation of urban church.
 - (c) Administration of urban church.
 - (d) Urban sociology.
 - (e) Urban economics.
 - (f) Urban psychology.
 - (g) Brief course on industry.
 - (h) Brief course on commerce.
 - (i) Principles of religious education.
- (2) Directors of Religious Education:
 - (a) History of religious education.
 - (b) Principles of religious education.
 - (c) Philosophy of religious education.
 - (d) Organisation of religious education.
 - (e) Administration of religious education.
 - (f) Method of religious education.
 - (g) Child psychology.
 - (h) Adolescent psychology.
- (3) Y.M.C.A. Course:
 - (a) Urban sociology.
 - (b) Urban economics.
 - (c) Urban psychology.
 - (d) Child and adolescent psychology.
 - (e) General course on commerce.

- (f) General course on industry.
- (g) Organisation of Y.M.C.A.
- (h) Administration of Y.M.C.A.
- (i) Method of Y.M.C.A.
- (j) Brief course on the Y.M.C.A. movement.

(5) The Graduate School.

Subjects of study:

- (1) Studies of Bible: Critical, exegetical, historical.
- (2) Studies in philosophy of religion.
- (3) Studies in history of religion.
- (4) Studies in psychology of religion.
- (5) Studies in Christian ethics.
- (6) Studies in Christian evangelism.
- (7) Studies in Christian organization.
- (8) Studies in method of conducting Christian worship.
- (9) Studies in Chinese history, literature and ethics, with special reference to their religious idea and ethical conception.

Subjects for Research: It will be considered by the students who are doing the research, and the faculty who are guiding their study, that should not be decided by any outside persons.

Of course, this proposed scheme of curriculum study is more or less theoretical - many of the courses and even the text-books are not in existence. It would take quite a long time, even if the administrators of the theological seminary were inclined towards this improvement, to plan a workable programme and suitable text-books. Unless the problem of the seminary is tackled from the bottom, I rather think it will be superficial and will need further improvement.

CHAPTER VIII.THE CALL FOR RURAL EVANGELISM.

Rural Evangelism was not intentionally overlooked.

It is often remarked by Christians that more than seventy per cent. of the Christian forces, as well as trained leaders and financial assistance, is spent in the big cities either along the sea coast or on the banks of big rivers, only a small section of the budget of the church and missions, and the second-grade workers, being allocated to country districts. The above percentage may not be the exact figure, but certainly it represents the impressions of Christians at large, both in urban and rural districts. This may very easily be misinterpreted or misunderstood to mean either that the rural districts are not important enough for the Christian forces to be spent on them, or that the rural problems are not urgent and the souls of the rural Christians are not worth saving, and that therefore the present amount of Christian force spent on them is quite sufficient, and that they do not need more. Thus it is that the rural problem is overlooked. On the other hand, the Christian enterprises in urban districts have been developed with such a splendid show, in material equipment and magnificent buildings, that nobody can possibly fail to notice them. Has rural evangelism ever been overlooked? To judge by the superficial appearance, it seems as if the Christian Church is neglecting her mission in the rural districts, but really this is not the case. First of all, the early pioneers, both missionaries and Chinese, to a great extent worked with the simple, earnest farmers, sharing their lives and problems and enjoying their natural surroundings. Can we say that they intended to neglect the rural problems while

they were working and mingling with them? At present, taking evangelism in its narrow sense, so far as the numbers of churches, chapels and evangelists and the scope of the work are concerned, certainly rural evangelism surpasses that of the urban districts. How could the Christian Church ever be possible if they intended to neglect such problems as are faced by the rural churches? Furthermore, as a matter of fact, certain missions like the C.I.M. and the Christian and Missionary Alliance have definitely made up their minds to evangelise the rural districts, and have concentrated their special attention on the problems of the rural church. Certainly it is not a fact that the church and the missions have ever overlooked rural evangelism. How could we develop into such a situation as the present under the farewell command of our Lord: "You will be my witnesses in Jerusalem and in all Judea and Samaria and to the remotest parts of the earth"? The early missionaries, with high enthusiasm for preaching the gospel to this heathen land, China, passed through bitterness and hardship in order to carry out their purpose, but it did not take them long to realise that it was out of their reach to accomplish such a purpose by themselves, with a limited number of missionaries and definite allocation of the funds. Local Chinese leaders had to be depended upon for the propagation of faith and the spreading of the Gospel, and they were chosen by the early missionaries with the expectation that they would take up the work either in the position of assistants or as a step towards more extensive work in the uncovered area. It is one of the common beliefs among men that when a leader is chosen then the work is done. According to a Chinese proverb

leaders act as the wind, and the mass simply represents the grass; when the wind blows the grass is bound to move in the same direction. It often happened during the middle ages that when a leader or an emperor was converted, then the whole country became Christianised. Might it not be that this is one of the reasons why the early church spent so much time and effort to find Chinese leaders?

Leaders are not something ready-made, to be obtained by quick means or short cuts. It was against public opinion at that time for those who had won prestige to join the Church, and it was therefore only possible for the early Christians to select from the country districts a few untrained people, with no prestige at all. These leaders were chosen with the expectation that after a certain period of training and a certain amount of education they would go back to their home towns to work among their fellow-countrymen. It was a good intention, but what was the result?

When leaders are selected, certainly training is needed, so provision has to be made to establish a school, and certain elements, such as the location of the school, means of communication, sources of student body and the gathering of the faculty members, have to be taken into consideration. It was impossible for the early Christian Church to open schools in every village or town, in which the supply is small and the demand limited; the tendency therefore inclined towards urban rather than rural centres, and it was in the larger cities that new institutions were installed for the training of the leaders. Even during this training it was

it was the expectation of the early Christians that their students would go back to their home towns and work with their fellow-countrymen. At the same time the missionaries had to give up a certain amount of the rural evangelism which they were carrying out in order to withdraw themselves to the cities for the training of these leaders. They thought that by such a temporary retreat they could multiply their forces a hundredfold, and that their purpose could be accomplished within the near future. A good intention, but what was the result? The result is contrary to the original purpose. The definite intention of the early Christians who chose this group of leaders and sent them to the schools for training was that they should go back to their home villages and towns, but the result was that the most able men were drawn away from the villages and the country districts. After their training, they were required by the Christian enterprises in the city; they were attracted by the urban environment, which was obviously more comfortable than their home towns, and of course by the prospects both in remuneration and personal development, and the future outlook. So nine out of ten bade good-bye to their village and remained in the city. A country boy is selected, if not for his cleverness, certainly for his natural endowment; he is trained with the city boys, breathes the city air, enjoys the city comfort, and takes the same lessons. It is therefore contrary to human nature to expect him to go back to the old home, resume the old ways of living, do things by the old method, with the lowest expectation of future development. Furthermore, whether he will find a welcome amongst the old fellow-countrymen is another problem,

because he thinks in city terms and speaks above their heads and has an attitude which is too high for them to attain. Thus the purpose of selecting such a group of leaders for rural districts has resulted in drawing the best elements out of the country districts for the strengthening of the urban needs.

Under this same missionary zeal, foreign support, either in personnel or in finance, was sought with the good intention of developing the rural church, but unexpectedly it became the agent for the weakening of the Christian enterprise in the rural districts. With high enthusiasm to preach among non-believing nations, when a village is found in which it is possible to do the work, personnel and money are invested there without sufficient consideration of correlation with the missions or thorough study of the whole situation - whether it is the right centre for such work or not. Probably one of the guiding principles for opening new chapels during the old days was the immediate possibility rather than future assurance of its becoming a self-supporting, indigenous church. When it is possible to rent or buy a house, then a church is established with the expectation that the local people will take interest in it and support it, but no assurance has yet been obtained nor any attitude of welcome been shown. Then a preacher must be found for this chapel; whether this person is suitable for the work or not, or whether he has any interest in rural work or not, does not alter the settled plan. Only one condition is necessary - if finances allow then a chapel is opened in every possible centre. On such a principle the country churches have been organised, and the

financial condition of the farmers has not been taken into consideration at all. Just think, how can you expect a farmer, whose wages for a whole year amount to only \$20, to support a pastor whose monthly salary is more than what the farmer gets in a year. It is impossible for farmers, without any outside subsidy, to support a resident pastor and to pay such an amount of money as can satisfy him and win him to work wholeheartedly. It was intended that foreign financial help should build up the Chinese Church, but as a matter of fact it would now be rather a burden on the farmers if all the country churches turned to them for support. It is beyond all hope that the farmers could ever, within the next thirty years, maintain all these churches and chapels organised in the rural districts by the missions and the Chinese Church.

The life and problems of the farmers do not interest the church, and yet the church is trying to convert them. How can it be done? The weekly programme of the city church - no matter whether it is adapted or not - is used by the country church; the same hymns, whether they are understandable or not, are sung; and the same sermons, if not in the same well-coined theological terms, are given without any serious consideration of their benefit to the farmers. For every item in the city church there is a corresponding one in the rural church. The rural church is simply a miniature of the city church. No one can say that all this is intentional; it is simply the unexpected development, and the best they could do.

The administrators of the church and missions should

not be held responsible for intentionally not appointing first-class workers to the rural districts. It is simply that with the pressure exerted by the demands of the work in the city, and the choice of individual workers, they could hardly force a first-class worker to go to the village or the small town. The law of supply and demand is important in allocating the workers, but the attractiveness of the work, the remuneration and reward, and the desirability of the local church, play even a more important role in such a decision.

At present we hear such terms as "indigenous church", and many urban churches have been indigenous so far as finance is concerned, and some others have been trying to adopt not only the teaching method of Jesus, the Gospel and the life of Christ into the lives of the Chinese, but as students study in the cities they absorb such terms as "indigenous church", and they want to show their ability in such enterprises. That is another reason which prevents the first-class workers going to the villages, as they can hardly see the country church ever being indigenous so far as finance is concerned.

On account of this missionary urge for the selection of leaders in this enterprise of the propagation of faith and the spreading of the Gospel, and on account of the training given to such groups of leaders influenced by the offer of higher education with its technical knowledge, the rural leaders are drawn away from their rural surroundings, although the intention was that they should return to work in their native villages.

On account of the rapid development of the city work,

which is not limited to narrow evangelism, the demand for higher trained workers was unavoidable. It also draws the promising young men by its attractive outlook and by the treatment they can get. Leaders with ability and training are not willing to go back to their original homes in the villages or towns after their training in the cities.

On account of this same missionary urge for evangelism no definite principles were employed, no thorough study of the situation made, and the farmers' lives and problems were not taken into consideration, so that the country church was developed to its present stage in which it is rather a burden than a help to the Chinese Christian. Since the number of churches has surpassed the possibility of supporting them in an adequate way, and the financial resources are gradually decreasing, if not altogether stopped, it means that these churches have to sacrifice the qualitative necessity for betterment in order to maintain the quantitative meagre life. The stoppage of western support would ultimately mean the death of these churches.

Through there being no difference in the rural programme or work, the country church simply imitates the urban church, which prevents it getting into the lives and problems of the farmers on the one hand, and prevents the farmers getting interested in the church on the other hand. So the rural church may be considered simply as an appendix to the rural centre, and any time when it ceases to exist, its loss does not mean very much to the rural centre.

These are the unexpected results of the good intentions

to evangelise the rural districts by local leaders and with the assistance of western personnel and finance to cover as large an area as possible. It is only due to the fact that there was no definite programme being worked out, no thorough understanding of the situation and no special training in rural work, that the present situation has arisen.

It is not because the urban churches have been developed into such perfection, with well-established organisations, equipped with elaborate buildings and forces for carrying out their purposes and provided with enough trained paid and lay leaders to do the work, and there is no need of further improvement. Certainly they are still far from perfection. It is not because the problems of the urban churches have been solved with such satisfaction that there is no more need for further study and prayer. Certainly the urban churches, although better than the rural ones, are still facing a future of tremendous difficulty. It is also not because the urban church has already been adapted to the life of the community and rendered the centre of interest to the public, and is regarded as something inseparable from their lives. Certainly the urban churches have the same set of problems in general as the rural churches, the difference being not in kind but in degree, and there should be a call for the study of the urban church as well as the rural church. This call for rural evangelism does not mean to overshadow the importance of the problem, the situation and the future outlook of the urban church, but only to emphasise the urgency of the rural church, especially rural evangelism. The quantitative significance - more than 87 per cent. of the Chinese

population being farmers; the important contribution - they supply the food and other soil-grown products for China and sometimes for the whole world; the unit of every well organised relation, such as political, religious and social, and the class of people which has not been spoiled by modern materialism and the weaknesses of western civilisation; they still maintain or preserve their old Chinese ideals and moral conceptions, if not in their thinking, certainly in their actions; the simple nature of the farmer, which is more ready to accept any religion; - all these command us to pay special attention to their needs. In western countries the economic pressure, industrial development and migration of the masses into the urban districts are very acute, but here in China, especially at the present time, these are not the most acute reasons for us to study the rural conditions; in addition to the above reasons, the farmers at the present time have been taken advantage of by both friends and foes, and misleading conceptions have been introduced into their minds that are more detrimental than helpful to them.

Of course the farmers' place in society should be up-lifted; their standard of living should be raised; their share in the profit of the farms should be reconsidered and divided fairly, and their wellbeing should be cared for. At present, although they occupy the second position among the people, they are rather looked down upon by other walks of life; their standard of living, except in certain rich sections, is simply dreadful, merely from hand to mouth, and their share in the profits from the products of the soil is very meagre. In addition to all this,

there is famine, war, and taxation which is too heavy for them to bear. These are the conditions which certain propagandists have been quick to take advantage of, and they preach to the farmers in the following terms:

"Why are you in such a position that you cannot even feed your wife and children? It is the landlords and the gentry who rob you of your profit. Why cannot you get your due share of the results of your work, and why is your condition so dreadful? It is the landlord who owns your land, which ought to belong to you, and the gentry who control the provinces which your labour and effort have made. Why are you not better off even when the harvest is prosperous, and why have you to sell all yours immediately after the harvest? It is because the landlords and the gentry charge you such high interest on your debt that you can never get away from poverty and you will always be under their oppression, if not spiritually, certainly physically and economically. You are a coward! Why cannot you fight your way out of such oppression and win your freedom? Let us tell you there is no way out of it unless some definite procedure is taken to put down the bad landlords and the worse gentry. If they are out of existence, all the legal papers will be burned, contracts destroyed, and you will have no more economic obligations to meet but will possess the land. Are you willing to join us in such an enterprise? We are your saviours, trying to help you in every way we can. Believe us! Why do you not dare to fight? Because you have no arms? We can provide them for you! Are you afraid for your family? We have enough means to provide for them, and you do not need to take the trouble of providing the necessities. Are you afraid of death?

Why are you such a fool! Are you better off at present? Is it better to linger on for years in a slow death? If you join us you will have ninety-nine chances out of a hundred to live. Let us join together for such an enterprise and put down the bad landlords and the worse gentry!"

The farmers, enduring such bitterness and hardship, are eager for salvation and freedom; they do not reason in their minds, but are controlled by the immediate necessity, and are thus more ready to respond to the appeal of this propaganda. It has played an important role amongst the farmers during the last year or two, and most of them, if not all, have been spoiled by such extreme statements. After all, in the last analysis it is not the so-called saviours and friends but the poor farmers who have to pay for such outrages. The poor farmers, eager for betterment, get a stone when they ask for bread. We Christians are trying to be the real friends of the farmers. Have we ever disappointed them? Are we really rendering any service to them, leading them out of their physical bitterness into spiritual as well as material betterment? If the farmers are in need, now, I rather think, is the most urgent period. If the farmers ever reflect on the treatment received from others, I rather think now is the time for them to reflect. If the farmers are to fight out their battles through the wilderness, I rather think now is the time to choose their cannon. It is a pity to see such a flock of farmers, with their precious souls, striving for salvation under the leadership of foes rather than of friends. Can the Christian Church ever wash her hands of such a responsibility?

The problem of the rural church may be briefly stated

in the following ways:-

If there is no misunderstanding of the mission of the Christian rural church, it is to preach the Gospel, the personality of Christ, to the farmers, so that they may lead a Christlike life. The problem is to find the way or method by which such a message can be presented to the common, simple-minded folk with such force that they can never miss it. So the rural church, as well as the urban church, is facing her future by studying again her function - whether narrow evangelism, with the same pattern as in the city, is still considered as the sole way, or whether some new phases must be added in order to make it more effective. Has the rural church ever made any thorough study here in China of the needs and the lives of the farmers, to whom she has unmistakably dedicated herself? Has the rural church any way to satisfy the agricultural, economic, social and religious needs of the farmers, or to join with other agencies for their improvement? Has the rural church ever changed her attitude towards these needs, or does she still consider them as something beyond her mission?

Location, whether in villages or in towns, presents itself as another problem of the rural church. In hsien cities or market towns the people may come and go during market day, and spend half a day, or perhaps even only a few hours, in the town. Will it ever be possible for the rural church to depend upon so moveable a population for the propagation of faith and for financial support? Largely, the members of these rural churches are always working in their fields and live in their villages, and the pastors would not have anything to do with them except for an hour or two

during market day, and even then their interest would of necessity be rather concentrated on their business. Can the pastor ever hope to cultivate the best relations through such short business contact, or is it possible for an evangelist to visit the people regularly without causing them embarrassment, as their family conditions and economic situation are such as do not permit them to entertain their pastors with decent hospitality.

Rural leaders are desperately needed.

Since the migration of the best elements out of the rural districts for employment in the towns, rural leaders are desperately needed. What percentage of those pastors and evangelists who have devoted their lives to this high calling have ever been trained in Bible Schools or Seminaries or received any special training definitely provided for their future work? Besides pastors and evangelists or paid workers, who have more or less training, how about lay leaders who are the pillars of the Holy Church? If there is any qualification besides training and education which makes a leader, it is the attitude of mind. To what extent have the rural leaders purposely made up their minds to preach the Gospel? As the financial remuneration is one of the elements in helping a person to decide his life work, can the rural church, other than in a rich section of this country, ever be in a position to support a resident pastor?

If general education, as a pre-requisite for special training, counts for something, then how many Middle School, High School and College graduates can the rural church possibly call for, or what should be the basis of their salary scale? It is quite

clear that most of the Chinese rural churches cannot within the near future, however willing they may be, become wholly self-supporting. We are certain that after the present anti-Christian and National movements, and with western assistance - so far as the work is concerned - cut down to zero, some of these churches are half dead and half alive. We are certain, also, that even in some of the better off rural districts the farmers are not very enthusiastically supporting their churches, although before they were Christianised they had to spend much more for their religious beliefs. How can such phenomena be possible? The cause, the effect, the remedy and future improvement should command our first attention.

In many churches, besides the Sunday Service, nothing can be said definitely as to Sunday School or Christian Endeavour or any other means being employed for improvement of the intellectual apprehension of the religious life or the betterment of the material and the deepening of the spiritual life. Those persons who have been admitted into the church are regarded by outsiders as the representatives of our Christian Church. Are they able to express their faith, explain their beliefs or understand the essence of our religion? What should be the programme with special reference to their comprehension by children, youths and devoted Christians?

In view of these problems, two sets of solutions, the practical and imaginary, are venturously suggested as follows:

First of all the practical solution:

I. Suggestions regarding the functions of the rural church.

(a) Deepening of the spiritual life by :

- (1) Strengthening their faith in God.
 - (2) Stimulating their suitable actions for worship.
 - (3) Promoting their personal work in order to benefit themselves and those who have heard their message.
 - (4) Adopting the right sort of religious education.
 - (5) Using the old festivals and ideals in good ways that carry some Christian significance.
- (b) Enabling them to meet their life necessities by:
- (1) Increasing their productive power.
 - (2) Helping them to solve their economic problems by co-operating societies.
 - (3) Instructing them in the use of good seeds and better methods.
 - (4) Finding better ways to avoid unnecessary suffering and famine.
- (c) Reforming their recreation by :
- (1) Substituting modern educational recreation for their old ways.
 - (2) Showing the danger of gambling, drinking and market shows.
- (d) Seeking the improvement of their health conditions.

II. Suggestions regarding the financial life of the Rural Church.

This is divided into two sections, the negative and the positive.

- (a) The negative method:
- (1) By re-evaluating the work of the present in order to eliminate some of the half dead and half alive ones, and to give a better chance to those which can possibly survive.
 - (2) By eliminating some of the resident pastors, and appointing one to take charge of an area rather than of a single church.
 - (3) By seeking co-operation with other missions or churches in order that unnecessary competition may be avoided and the personnel and force transferred to some other uncovered field.

(b) The positive method:

- (1) By teaching the farmers that by modern scientific methods they can increase their productive power and be able to contribute more to the church as they wish.
- (2) By employing specialists in every district in order that the rural pastors and farmers may easily obtain guidance and help.
- (3) By setting aside a certain portion of the yearly budget for the promotion of the rural work and the training of rural leaders, paid and lay workers.
- (4) By raising the rural pastor's salary in order that it may attract the better equipped men and women to work in these districts.
- (5) By promoting lay elements, in order that satisfactory service may be rendered without increasing the yearly budget.
- (6) By putting contributions on a spiritual basis, rather than as a commercial or business transaction which is largely impersonal.

III. Suggestions regarding the training of the rural workers.

Such training may be divided into two classes, the remedy of the present and the preparation for the future.

(a) The remedy of the present:

- (1) By sending paid and lay workers to Rural Schools for a short course during the summer or winter sessions.
- (2) By sending paid and lay workers to retreats and summer conferences which are conducted either by each mission individually or by several churches co-operating.
- (3) By giving brief courses in agriculture, medicine and other necessary knowledge in addition to the fundamental courses in the Summer School, Retreat, Summer Conference or Short Courses.
- (4) By promoting circulating libraries in order that books may be provided.
- (5) By giving such courses to both men and women, lay and paid.

(b) Preparation for the future:

- (1) By co-operating with the existing national agencies, such as the Y.M.C.A., the Y.W.C.A., the N.C.C., the C.G.E.A.,

the Council on Health Education, and other related agencies for giving a course of study to the leaders of the rural districts, either in summer or winter, with a view to giving them a well balanced programme for them to carry out when they get back to their field.

- (2) By asking the seminaries to give more rural subjects and not limit themselves to agriculture and forestry; such subjects as Rural Economics, Rural Sociology, Rural Psychology and Rural Management should be added for those students who have decided to work among the farmers. And by installing rural seminaries which provide primarily for the training of rural leaders, with specialists as professors, and situated not in the urban districts but right in the midst of the farmers so that they may not get out of touch with the lives of the people with whom they intend to work in the future.

One or two points we must make clear in our minds when we glance over these suggestions.

First of all, they are not intended to be theoretical or high-sounding; they are purposely limited to the practical side, so that they can be carried out by any mission or church which may wish to do so.

Secondly, the function of the church does not alter its original emphasis, but by emphasising some new phases the purpose may be accomplished satisfactorily and effectively.

Thirdly, some of these suggestions, especially the training of the leaders, cannot be dealt with by any single mission or church in as satisfactory a way as it is reasonable to expect. It must be a co-operative enterprise shared by several missions or churches together.

Fourthly, the whole question of the problems of the rural church must be studied thoroughly, and everything related to the farmers should be taken into consideration. This work

cannot be done by piecemeal methods, and should cover the whole country.

Fifthly, when a new programme is worked out, of course it is difficult to apply it to all the rural churches at once. It is more profitable to select a few centres for experiment. If it is successful there, then it can be carried out in some other section. If it is not satisfactory, the loss has not been great.

THE MEDICAL WORK OF
CHRISTIAN MISSIONS IN CHINA

In coming to speak to you to-day on the medical work of Christian missions in China, I should like to have you understand that I speak, not as an expert, but as a deeply interested lay student of medical problems, who has had many opportunities during the last two years for talking with medical men, in China and at home, and for seeing in a somewhat intimate way how hospitals and medical schools are conducted. I am glad of this chance to talk to you thus early in your life in China about some of the aspects of the medical work, since all of you will be able to help in its proper development, and many will at one time or another have an important voice in deciding some of the questions connected with it.

I think that it will help us to come to a clearer understanding of the medical problems connected with missionary work in China if we first make up our minds as to the purpose of the medical side of that work, and as to the proper functions of the missionary doctor and the mission hospital. Bishop Roots of Hankow, a missionary leader who is regarded with the greatest affection and respect by all who know him, has recently described what he calls the comprehensive aim of a modern Christian hospital in China, as follows: First, to relieve suffering, secondly to afford a model which the Chinese may

safely imitate, and finally to become, in time, a means by which Chinese Christians may make their own contribution to the healing and sanitation of their great land. This is the problem stated in its simplest terms, and I think we shall do well to bear this three-fold aim constantly in mind.

Other aspects of the medical work also make a strong appeal. The doctor is frequently regarded as a pioneer to open the way before the preacher, and to a favourable hearing for the teachings which will show why it is that the doctor has come so far from his native land to do what he can for the people of China. For some of those who take this view the hospital is useful and justifiable as a branch of missionary activity only in so far as it helps to bring men and women within reach of the purely evangelistic or preaching work. Important as that function may be, I do not think that the mission hospital needs to justify its existence in that way. Regardless of what results the hospital may bring in the way of additions to church membership, surely such service to one's neighbour is important in itself as a vital part of the Christian life which the missionary wishes to communicate to his Chinese friends, and without which the preaching alone may degenerate into mere empty words. This being so, it becomes

clear that if it is medical service that we are giving it is our duty not to be satisfied unless it is the very best that western science enables us to give, within the limits of our resources, and if those resources are not sufficient to enable us to do well what we have undertaken, we are in duty bound to bring our needs more forcibly before those who send us out. If you ask what should be the standard of excellence towards which we should strive, I can think of no better one than that which the Golden Rule suggests. With what are, after all, unimportant differences in the matter of diet and the like, and with due allowance for the necessity of economy if as Bishop Roots says, we are to produce models that the Chinese can safely imitate, we should strive to have our hospitals so neat and clean, with such competent doctors, devoted, well trained nurses and adequate equipment, that we should not object to sending to them our own dearest relatives and friends. It will be obvious that if we are to do this, we must plan carefully in order not to undertake more than we have the strength or resources to carry out.

I sincerely hope that you will agree with me in this, and that you will keep the ideal before you even though you may meet many discouragements in striving towards it. When you first come to China you are naturally shocked by much that

you see about you in the way of poverty and suffering. While it is well to realize how much of cheerfulness these people can find in what seem to us desperate circumstances, and though they do not need our sympathy because their simple life lacks some of the unnecessary and often harmful refinements of western civilization, there are many conditions that I trust you will long refuse to accept; for those of us who have been longer in China need the stimulus of your discontent and the inspiration of the continually higher standards and new ideas which you newcomers bring us from home.

Another most important function of the mission hospital is as a teaching institution. In the past many of our hospitals have undertaken the entire professional education and even in some cases the pre-medical training of a few Chinese students with the idea that some would remain in the hospital to assist the foreign doctor, while others would go out to assist in other mission hospitals or to conduct dispensaries independently. Many men and women have been trained in this way who have rendered invaluable service as assistants to foreign doctors, but the requirements of the medical profession of to-day are so comprehensive and exacting that it would be too much to expect of persons trained by one or two doctors, working alone, with almost no equipment, that they should be able to produce

satisfactory results when deprived of the stimulus and guidance of a foreign chief, particularly when we consider that most of these men have no access to any medical literature except the comparatively meagre list of works, many now out of date, which have been translated into Chinese. This kind of teaching has in the past met a real need, and some is still being done, but now that more nearly complete schools are being organized by the government, by unions of various missions, and by other foreign agencies, the time has come to divide the work formerly done by such assistants, between more thoroughly trained doctors on the one hand and highly trained nurses on the other. One of the great evils of the old system was that the men whom it turned out were not always conscious of their limitations, and often ventured to assume greater responsibilities than they were qualified to discharge, thus bringing discredit upon western medicine in the eyes of the people. Some of them, having risen to positions of considerable influence in government service and otherwise, through their jealousy and misunderstanding of those better qualified than themselves, have done and are doing a great deal to retard the progress of modern medicine in this country.

The changes that are now coming do not mean that the mission hospital is no longer to discharge an educational function. Besides the opportunity to influence many of its patients towards a better life, it rests with the hospital to complete the education of the doctors whom the medical schools turn out. Here the young doctors will have a chance to practice, under proper supervision, in suitable surroundings and with the necessary equipment, what they learned at the school, and here they will be stimulated to keep up with the constant development of medical science, as under present conditions they cannot be expected to do in private practice. Besides this the better equipped and better staffed mission hospitals will have a share in the training of nurses, a branch of the work which has received far too little attention in the past. The influences surrounding a mission hospital make it an ideal place for the training of nurses with the indispensable qualities of high character, liberal education and devotion to their work. I believe that if the opportunity in this direction is fully realized by all, as many mission hospitals are beginning to realize it, the nurses trained under Christian auspices will long continue to lead in the nursing profession of China, even in institutions under government or other secular control.

An important duty of the missionary doctor must be mentioned, apart from the conduct of medical work for the Chinese community, and that is the care of the health of the other members of the missionary body. While the call of this work alone would not have sufficed to bring to China such a large number of devoted and highly trained men and women as are now here, it must nevertheless be borne in mind, for difficult questions frequently arise when there is an apparent conflict between the duty which the doctor owes to his colleague or his colleague's family, on the one hand, and the claims of his regular work on the other.

What is the situation that the medical missionary, doctor, nurse, pharmacist or hospital administrator faces?

We think of the Chinese as having inherited a high degree of immunity from disease, and remarkable powers of overcoming the effects of disease-producing organisms, yet an estimate that is the result of careful inquiry among doctors of long experience in China places the death rate here as high as 40 per thousand, as compared with 14 per thousand in the United States. Lack of vital statistics makes it impossible to compare accurately the prevalence of particular diseases in China and in other countries, but we know, for example that the number of children who die soon after birth from various causes is extremely high, that

small pox is a common cause of death here, while it is rapidly disappearing in most western countries, that tuberculosis in various forms is very common and is perhaps on the increase, while at home we are beginning to make real headway against it, and that in the central and southern parts of the country the number of harmful animal parasites found in human beings is incomparably greater than with us. Besides all these and other troubles from which China has long suffered, the situation has been aggravated in some places by the sudden introduction of the machinery of western civilization without the safeguards which experience and governmental control have provided at home. Railroad accidents are frequent, the principal victims being persons stealing rides on freight trains and trespassers who walk on the tracks because they offer the most convenient pathway in many parts of the country. In Shanghai the modern factories are constantly sending to the hospitals workers who have been injured by unfamiliar machinery. Over-crowding in modern schools and workshops is also threatening the health of the people in ways against which the inherited experience of the country is unable to suggest adequate remedies. More frequent intercourse with foreign countries increases the risk of infection from without, while the greater rapidity and convenience of internal communications causes such outbreaks as that of the pneumonic plague in northwestern Manchuria in 1910 to spread in

a way that would have been very improbable in earlier days.

What are the forces available to deal with this situation? In the first place the government has as yet no active organization to safeguard the public health. Though this duty among others is supposed to be discharged by the police they have no trained men who understand the problem or have the power to deal with it. A beginning has been made in medical education, and there are now five government medical schools which are seriously attempting to train doctors, but none of them possesses a qualified staff or the necessary equipment, while their standard of admission requirements is so low that it is useless to expect from them in the near future any very useful output in the way of ordinary practitioners, to say nothing of the leaders who are the country's first need. Here and there energetic local officials are trying to do what they can to protect the public health, but they lack both the support of their superiors and the subordinate staff necessary to do really effective work.

Turning from the problem of prevention to the treatment of disease, how many doctors are there in China to care for the sick and wounded among the three to four hundred millions of her people? We may, I think, pass over entirely the practitioners of the old-style Chinese medicine. While some of them possess an empirical knowledge of certain remedies for simple disorders,

they receive no systematic training, and any quack may announce himself as a practitioner. Taking the most favourable view possible, they cannot be said to know more than our doctors of a hundred years ago, and about the structure of the human body and its functions they know so much less that comparison is impossible. In the great field of surgery they do not even make any claim to skill.

It is extremely difficult to state accurately the number of properly qualified practitioners of western or modern medicine in China. The most important group, the men and women who are doing the greater part of the serious medical work of the country are the missionary doctors. They number almost exactly 450, but of this number about one-seventh are constantly on leave at home, engaged in study or in recovering their health after working many years under an excessive strain as many of them do. There are besides a number of foreign doctors in the open ports, but as they are mainly engaged in looking after the health of foreign residents, they may be ignored for our present purposes. Then there is a handful of Chinese doctors trained abroad. The directory published by the National Medical Association of China gives the names of only 16 Chinese doctors with American degrees, 7 with British degrees and one from Canada. There are said to be about 400 Chinese who have studied medicine in Japan, but all

or nearly all of these are from the lower grade of Japanese medical schools. I may say in passing that while I have met most of the leading Chinese doctors trained in Japan, I know of none who were educated at one of the university medical schools in that country, the principal reason being that the universities require for admission three more years of preparation than the other schools. Even including the better trained men who studied in Japan, it would be hard to find fifty Chinese doctors trained abroad whose professional attainments would be considered even fair at home, and hardly a score of them have had a chance to continue their development under favourable conditions after their return to China.

Finally we have the Chinese who have been trained in medical schools organized in China. Here it is not easy to draw the line between the old-style assistant trained in a one or two-man hospital and the graduates of some institutions calling themselves schools which possess little better staff and equipment. An inquiry this spring among sixteen of the more serious of the medical schools of China showed that they had turned out up to that time just over 1,000 graduates. Nine of these schools were under mission auspices, two were government schools, and five were conducted by private German, French, American and Chinese organizations. There are besides four new schools, one conducted by the

Japanese at Mukden, which is by far the best equipped of all the schools in China, and three by the Chinese central and provincial governments. From frequent inquiry among the teachers of these Chinese graduates and those who have seen their work, I should conclude that only a small minority of these thousand men are doing creditable work to-day, while the number of those whom we ourselves should care to call in professionally, except for a job in minor surgery, could probably be counted upon the fingers of two hands. Counting these three classes of doctors, foreigners working among Chinese, Chinese trained abroad, and Chinese trained in organized schools of western medicine in China, and not allowing for losses from death and withdrawal from medical practice, we have a maximum of say 2,000 doctors to care for 400,000,000 of people, or 1 doctor for every 200,000 people. In the United States we are supposed to have 1 for every 568 people, in the United Kingdom 1 for every 1,107, and even in Germany, where a higher uniform standard has been imposed, and the profession is not so badly overcrowded as with us in America, there is 1 doctor for every 2,000 people. In other words, adopting Germany's standard, China ought to have at least 200,000 good doctors at this very moment, and is actually short at least 99% of what would be a reasonable number if all had received a thorough training.

A study of these facts forces us to the conclusion that no foreign agency or agencies, however numerous or richly endowed, can do more than touch the problem of the immediate needs of China, or relieve more than an infinitesimal share of the present suffering, and they can help to solve the problem of the future only in so far as they can inspire the Chinese people to work out their own salvation. However efficient or devoted the medical missionary may be, limitations of time and physical endurance restrict the work that he can personally do within ^{very} narrow bounds, compared with the vastness of the need. There has usually been a time in each new station when the Chinese community has not yet acquired sufficient confidence in the foreign doctor to occupy all the time that he is willing and able to give, and during this period the doctor is not forced to make the choice between turning patients away and impairing his usefulness by over-taxing his strength, but that time is rapidly passing all over China. Foreign surgery is everywhere recognized and even in internal medicine, if the doctor himself is interested and possesses special qualifications for this branch of the work, he finds his medical clinic rivalling the surgical in numbers. Wherever the doctor has been settled long enough to become known, if he is doing good work he finds himself beset by many more patients than he can deal with in a manner

satisfactory to himself. The question before the doctor and his mission is therefore this? What is from all points of view the most effective use that he can make of the limited number of hours in each day, and of his relatively short life? What is the most effective use for the mission to make of its few doctors? Shall they at all costs try to relieve as many sufferers as possible, scattering the available forces over a large field and risking deterioration in the quality of the work, or should they deliberately set themselves to do a small quantity of high grade work, concentrating their doctors and nurses in relatively few fully equipped and highly efficient hospitals where each doctor can find time to keep himself up to date in his chosen branch and where Chinese doctors and nurses can be given such a thorough, first class training that they can be trusted to go out and do as good or better work themselves in independent Chinese hospitals? It is easy for us to discuss this question in a calm detached way here in this room, but to the devoted doctor who has to decide whether he shall turn away a suffering human being because he has no more room in his hospital, or because he has already done that day all the work that he can do well, the dilemma is a tragic one. Yet I think that this question is one that needs only to be stated to answer itself. In the one case we have a few isolated

lives nobly spent, but leaving few behind worthy to carry on the work. In the other we have a handful of foreign doctors and nurses, multiplying themselves many fold in their Chinese pupils, who remembering the pattern that was set before them will in time go forward confidently to finish the work that their foreign friends began.

What is the ordinary mission medical work to-day, and how has it grown up? It begins usually with a single doctor set down in a strange place with perhaps a very limited knowledge of the language and customs of the country, with no hospital, no assistants, and little or no equipment. Gradually the work develops. Often the doctor has had to raise himself the money with which to build and furnish his hospital, and then has had to become his own master builder and mechanic. He has usually had to train his own helpers from such raw youths as chance put in his way. Rarely has he had a trained nurse to help him organize the nursing side of the work, for usually the nurse, if there is one at all, has been an ally that has come after half the battle has been won. Sometimes half the doctor's active life has been spent before he has even secured decent quarters in which to work and train his staff, and all this time he has had to struggle against the demoralizing influence of his surroundings. Frequently he has had no allowance for

maintenance, and there are still many hospitals that either receive no such allowance at all, or get no more than two or three hundred dollars, with which to buy drugs, employ servants and nurses and renew the equipment. All the rest must be found on the field or done without.

There are roughly 250 mission hospitals in China at present, and as there are less than 400 doctors actually on the field at any one time, this makes an average of about $1\frac{1}{2}$ foreign doctors in each hospital, but since a large number of the doctors are gathered in a few centres where teaching is being done, the great majority of stations cannot depend on having more than one foreign doctor at a time, though there are usually one or more Chinese assistants of varying degrees of usefulness, and a few dressers. With the vast extension of the field of medical knowledge during the last few decades, it is utterly impossible for one or even two doctors to keep sufficiently up to date to do justice to themselves and to their patients if they are obliged to cover the whole field of medicine, surgery, and the various specialties, besides doing their own laboratory work. There are so few such helpers as foreign pharmacists, business managers, etc., that we may practically disregard them entirely. The total number of missionary nurses is roughly 150, and allowing for furloughs there is actually less than one foreign nurse

for every two hospitals. The number of Chinese trained nurses is still very small. Since there are few doctors who are qualified to train and supervise nurses, in addition to doing their own work, it will not surprise you to hear that in many institutions which are listed as hospitals there is practically no nursing at all, the patients being attended by their own friends or servants.

As regards buildings there are still many hospitals which have only old Chinese houses, in various stages of dilapidation, or cheap, foreign-style buildings, in no way adapted to the needs of a hospital. Many hospitals have no kitchen under their own control, the patients' friends doing the cooking with their own provisions and often with their own fuel. In the north with its cold climate the problem of keeping the patients warm in winter is a serious one. Without efficient heating systems, which cost money, a large amount of bedding and clothing is required, and this also costs not a little, often much more than the hospital can afford. Not only this, but the purchase of adequate ward equipment means that there must be matrons and nurses to see that it is properly used and cared for. For all these reasons there are still many hospitals where the public ward patients use their own bedding and clothing, which results in bringing in all kinds of vermin. As some hospitals are still

without proper beds and have only brick k'angs or wooden beds for their patients, if these insects once get a foothold, it is almost impossible to rid the place of them. In parts of the country where vermin-carried diseases are prevalent this creates a grave danger for the hospital staff and the other patients. Three years ago typhus carried away in central and northern China at least six missionary doctors, whose invaluable lives would probably have been saved to China if they had been given properly equipped hospitals in which to work, and as many more narrowly escaped death from the same cause. Even such seemingly indispensable departments as laboratories with their equipment for diagnosing and treating diseases, laundries and even bath rooms are missing from many hospitals, and in many cases the primitive arrangements for the disposal of human wastes, garbage, etc., are a source of the gravest danger, not only to the patients and the hospital staff, but also to the schools and residences so often found in close proximity to the hospitals. This lack of cleanliness and the absence of nursing in many hospitals has the result that some of the patients stay in the hospital much longer than would otherwise be necessary, causing great additional expense to themselves and to the institution. I remember once seeing on a dirty k'ang in a country hospital a child who had been there for some months, after an

operation from which he should have recovered in two or three weeks, merely because on account of this same lack of cleanliness and expert care, the wound had become infected.

Under such discouraging circumstances you will wonder that any good results can be obtained, yet if you go about the country as I have done you will be simply astounded at the marvelous achievements of many a missionary doctor, who almost single-handed has built up a wonderfully efficient hospital, in which he acts as physician, surgeon, head nurse, pharmacist, business manager, engineer, etc., all in one. To mention names seems almost invidious, yet I wish you could all see the work of such doctors as Main of Hangchow, Fowler of Siaokan, Cochran of Hwaiyuan, Beebe of Nanking, Logan of Changteh, Venable of Kashing, Maxwell of Yungchun, Dr Mary Fulton of Canton, or Dr Stone of Kiukiang, and many others too numerous to mention here. To see or hear what these men and women have done, makes one feel very humble.

Yet many a doctor who may be a first-rate physician or surgeon may not be a good business manager or a persuasive money-raiser, and for lack of these other qualities he may fail utterly to develop an efficient work, or wear himself out with the vain effort to keep up with all the demands of his many-sided life. Many doctors too are serving districts

that are too poor to provide the funds that can be raised with comparative ease from public spirited Chinese and foreign communities in some of the larger and more enlightened cities. These men ought to be conserved by giving them the necessary assistants to take over their housekeeping and business cares, leaving the doctors free to devote themselves wholly to their professional work.

We should not need any outside stimulus to make us hasten to remedy these defects but it is worth while remembering that the number of Chinese who have some idea of what proper hospital treatment means, is rapidly increasing and we must see to it that our institutions do not bring discredit upon the name they bear. You will be glad to hear that many of the unfortunate conditions which I have mentioned are gradually being remedied, and more and more the doctors and nurses are coming into their own. Many institutions have been transformed during the last two or three years in a way which reflects the greatest credit on the doctors and nurses in charge, and on the missions and constituencies which have so generously backed up the professional staff, but much still remains to be done.

What is the ideal size of a mission hospital, how many foreign and Chinese doctors, nurses and other helpers should such a hospital have, what equipment, what allowances for main-

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tenance expenses should be given under various conditions? These are all interesting and urgent questions, but this is hardly the place to go into them in detail, and they require for their solution a greater familiarity with the technical side of the work than I possess. I believe that the Medical Missionary Association is taking them up, and perhaps we may expect some additional light on this subject soon, though no hard and fast rule can be expected that will fit every case in a large country like China, which presents so many varieties of climate and population.

What I should like to ask you, particularly those who are not to be directly connected with medical work, is that you will give sympathetic thought to the problems on which I have touched so briefly and inadequately, that you will make it a point to visit the hospitals of your own and other missions to see what they are really doing, and that you will give your support and encouragement to your associates, the doctors and the nurses, in their efforts to improve their work and to make their lives count to the utmost for the welfare of the Chinese people, remembering how large a part just such service played in that life, the power of which has brought you here.

Roger S Greene

editors are Americans.* The magazine will be illustrated and will contain material of interest to the village evangelist and teacher, to men and women, and to boys and girls. It will be printed in English, the first number to appear in January, 1932, and later, it is hoped, in French and Portuguese. The material, thus made available to all African missionaries in a *lingua franca*, can be translated into the hundreds of vernaculars, and through reading aloud, enrich the life and thought of the illiterate as well as of the literate.

But in spite of all this activity the work of creating a literature is still in its infancy. The idea of coöperation is new; there are many linguistic difficulties; people with the time and the qualifications to write are not plentiful, and the publishing of literature in most of the vernaculars requires subsidies until there is a larger literate group. One of the pioneer missionary societies in Africa in a survey of all its work in all its fields puts Christian literature as its third major need, and recommends increased coöperation between societies in the field, the allocation of more men and money

* Rev. H. Stover Kulp, Church of the Brethren, Nigeria, and Miss Jean K. McKenzie, formerly of the Presbyterian Mission, Cameroons.

for literature work and the subsidizing of Christian literature.

There is no department of missionary work in which a little money goes further and serves more people than in this work of creating literature. This can be illustrated by mentioning some of the projects at present awaiting subsidies:

The publication of manuscripts in the vernaculars, especially some of those received in the recent Prize Competition of the International Institute of African Languages and Cultures, \$50 to \$200 per manuscript (according to language and size).

The making of line illustrations for hygiene leaflets to be used in many vernaculars in a number of areas, \$50 for ten illustrations. Several series are already planned.

The journey of an artist to a remote area in Central Africa to make drawings of people, huts, etc., in order to get the necessary material for illustrating religious books, readers, etc., \$500.

These are but a few of the projects awaiting fulfilment. In every case literature and illustrations will serve territories in which a number of missions are working. It seems reasonable to suppose that, by reason of their own calling, students may have a special interest in this learning to read of the peoples of a continent.

The Crow's Nest

(Concluded from page 2.)

HUMANLY speaking the one thing the world most needs—imperatively must have *soon*—is this adjustment of human nature into the intricate pattern of a world society: of imitable, intolerant, self-aggrandizing, sadistic human beings and human races into a pattern tight enough to create unity and beauty and loose enough to leave freedom, initiative and variety undestroyed. . . . Well, Jesus proposed such a pattern. He proposed extensive repairs

and alterations on human beings, too. They have not been made. Why, naturally, not yet! That is why the Christian Mission still goes on and why some of us rather think it should. Whatever it has or has not done, is or is not doing, it is now being directed by its most intelligent leaders toward exactly this task. In this issue Mr. Mathews, Miss Wrong and Dr. Rawlinson are pointing to specific areas of incipient change. The letters on pages 14ff point to an even more recent one.

Religious Liberty for Chinese Children

By FRANK RAWLINSON

Editor of "The Chinese Recorder"

One of the potent phenomena of this age is the crumbling of at least the exterior cortex of all religion under industrial and scientific acids. Symptoms of it are the deliberate efforts of national leaders to secularize, in Turkey and China, the schools and, in Russia, the whole society. It is a situation for which traditional missions are wholly unconditioned by experience, for they have been working out during hundreds of years strategies to meet great rival faiths. Dr. Rawlinson here contributes a joist for a new strategy.

THE future of religion depends upon what youth does about it. In China a struggle is going on to decide whether the citizens of tomorrow shall start life ignorant of religion or whether it can or should be woven into their earliest school days. This is not, at the moment, China's major struggle. Its firing is now somewhat desultory. But it has, and may again, create a crisis for religionists. Since missionaries have linked propaganda more closely to education than other religionists they have offered an easier target for sharpshooters. State, church and parents each seek to justify their rights to predetermine the child's attitude to religion. The struggle centers in the relation of religion to general education. It is most tense in the elementary and lower grades—the period of the child's most formative years. All are willing to leave the child to do as he pleases later, if they can get a chance at him while it is most easy to start him off as they please.

THE REGISTRATION OF SCHOOLS

The government of China desires to separate religion from education sufficiently to insure that China's future citizens will start out without religious "bias." The motive is rooted in China's modern desire to rebuild its social and political structure. The aim is to attain nationhood in a modern sense. To achieve this, China's leaders have decided that the state must control education. All schools are, therefore, required to register, and registration in turn is conditioned on

making all religious instruction and participation in religious exercises voluntary. The system allows for no "private schools" among those registered. To remain unregistered creates certain disadvantages. The regulations make no distinction between sects, or religions. Neither has there been any attempt of national scope to regulate churches or religious organizations. Those which concentrate on promoting religion alone are usually free to do so. But when, in addition, they engage in educational activity, except in purely theological education, they come under the regulations. Christian schools have heretofore made religious propaganda prominent, in most cases requiring attendance on religious services and instruction. This is what the regulations aim to restrict. Universities and senior high schools, after making religious activities voluntary, usually have little difficulty except in readjusting their programs. In many places, however, elementary and junior high schools have had difficulty in relating religion to education at all on this voluntary basis. Furthermore, since the application of the regulations as they affect these lower schools is in the hands of provincial authorities there has been much variation in their working. The problem is, therefore, one for educationists, particularly those dealing with the child in his earliest school years.

PROTESTS INEFFECTUAL

The attitudes of missionaries toward this national attempt to separate reli-

gious influences from general education have varied. At present about all the universities and a large proportion of the high schools are either registered or applying for registration. The proportion of the lower schools in this category I do not know. The struggle is most tense there. Some Christian educationists just lie low and wait for a modification of the regulations, not very likely at present. A few register and carry on as before—an interesting ethical situation! There have been, of course, various protests against these government restrictions on religious activity in schools, including a few (but very few) from Buddhists and Confucianists. The most noteworthy protest was made in the summer of 1930 when fifteen Christian groups, representing 200,000 Christians, petitioned the government for a modification of the regulative restrictions. The Chinese Catholic Youth Association, also, on behalf of 284,793 Catholic students, issued a vigorous manifesto in similar vein. But none of these protests induced the government to change its policy. Since the Christians comprise only a small fraction of the Chinese people the fact that their protests were not backed up by non-Christian organizations weakened their significance.

A NEW APPROACH NEEDED

So an end to this struggle by way of protest seems improbable and a new approach is needed. Rather than further protests, a positive challenge on behalf of religion is now called for.

SECTARIANS AND IRRELIGIONISTS

In this struggle over the place of religion in the early schooling of the child two groups stand out most prominently, the sectarians and the irreligionists. The latter say much of the necessity of freeing the future citizens of China from religious superstition and bias. They urge that the state has the right to use compulsion to this end. The former talk of the rights of parents, institutions and, less frequently, of religion. Their sectarian

emphasis varies greatly, of course, with the group and individual. Nevertheless a large proportion of those protesting against the restrictions on religious instruction are interested in promoting their own particular ideas. The irreligionists also, in my thinking, constitute a sect. Both use the same means for opposite ends. The irreligionists wish to predetermine the child's attitude in favor of irreligion; the sectarians in favor of some particular aspect of religion. Both are fighting for a negative issue! The sectarians are fighting against something being taken away; the irreligionists merely wish to take something away. Neither is as yet seeking to advance the real religious liberty of the child, though both hint at it. Irreligion is as much a bias one way as sectarianism another. The struggle is really, therefore, one of opposing biases. But who gave either the irreligionists or the sectarians the right thus to predetermine the attitude of the child? Adults have always assumed it. Yet unintentionally the major interests in this struggle are pushing to the front the question of *the need or right of the child as regards religion*. That is a new issue. For it to emerge in China where juniors have always had to submit to seniors is significant. Being a new issue it will have to be met in a new way.

BOTH BELIEVE IN COMPUSSION

In this battle of adult rights, the problem of leading the child into a right understanding of and relation to religion is being overlooked. *It cannot be solved by subjecting the child to any kind of a bias.* For this in time can only mean confusion in the child's mind, and may result eventually either in an automatic following of the earliest bias—irreligion or sectarianism—or complete indifference, because religion as thus handled will appear incomprehensible. The only alternative, as I see it, is to *bring the child into contact with religion in such a manner that he may learn how to determine his own attitude towards it.* This necessity being overlooked, the question

of training the child in religious liberty receives scant attention. This is even more true of the irreligionists than of the sectarians. At the National Assembly, held in Nanking, May, 1931, for instance, when that article in the Provisional Constitution which permits of freedom of religious belief was under consideration, an amendment was proposed to the effect that "as to minors, the Government may make regulations which limit their liberty of conscience." The anticipated effect of this is obvious. Fortunately after a lively debate the amendment failed to pass. Nevertheless, as the case now stands, there is a certain amount of legal compulsion bearing upon the child in the realm of religion through educational channels. And even the sectarians, the extremists at least, believe that parents and others may rightly utilize moral compulsion by exposing the child to only certain aspects of religion.

The contestants in this struggle seek, therefore, to bring some sort of compulsion upon the child in order to predetermine his attitude towards religion. I deny the right of either state, church or parents to do this. This he *must learn to do for himself!* State, church and parents are under obligation so to arrange his educational environment that he will learn how to make his own religious choice.

THE CHINESE CHILD MUST BE FREE

The above is, of course, a forward-looking assertion. It is a "far horizon"! But how otherwise can youth learn to relate religion to life in these modern days? The appeal to accept a religion can no longer be based on a superiority-complex but on an unbiased comparison. (To say that is not to deny that the value of a religion lies in its unique elements.) Then, too, international friendship can be built up only on appreciation of the good in other civilizations and religions. That is no new idea: leading Christian workers have urged it for years! Youth must, also, find out how to build a warless world. On these modern urgencies

most of the "living religions" have ideals. Christians can no longer urge the exclusiveness of their ideals in these respects, for alongside of their ideals have grown up the greatest military system and machine robotism the world has ever seen. To learn that ideals for peace and justice are universally shared (and they are!) is to produce in the mind of youth a cumulative conviction of their significance. Finally, in the midst of the battle of the almost numberless Christian sects and the struggle over the superiorities of religions, youth needs to glimpse the often obscured, but none the less real, values in religion.

HE MUST LEARN ALL IDEALS

All the above is particularly true of the Chinese student in his formative years. Said the former Chinese Minister of Education in response to the petition of the fifteen Christian groups mentioned above, "There is not only one religion. . . . If we allow each religion in the name of education to vie one with the other . . . the natural tendency will be to create divisions and strife. . . . To have elective (religious) courses in junior middle schools and to have the privilege of worship in primary schools embodies obstacles too difficult to permit the Ministry to grant the request." Those remarks supporters of the American public school system should easily understand. Such is the difficulty sectarianized education creates! Religion thus handled can never be socially integrating. This is the negative aspect of the situation. Positively, this same Minister of Education admitted that religious teaching might be used in training for life. "But this depends," he added, "upon whether you utilize in your teaching the ideals of all religions, such, for example, as the teaching of equality and mercy in Buddhism, of universal love and service to others in Christianity." This is a fair challenge to all religionists. To accept it would be to eliminate propaganda and superstition and, at the same time, squarely to meet the irreligionists. It is a good strategy even if it is poor denominational politics!

HOW CAN THIS BE DONE?

But how could the inherent need and right of a child to know *religion* be met without predetermining his allegiance to a *religion*? It would not be necessary for the state either to include religion in its required curricula or to prevent the adherents of particular religions sharing their values with the child. But it would be necessary for the state to permit religionists to include religious courses in their curricula. And in setting out to achieve this, religionists would need to realize what should be the modern aim of their educational effect. What is needed in the youth of China "is a consciousness born of understanding and appreciation that underlying all differences of belief and organization, there is a real moral and spiritual unity binding all races and nations, all men and women into one great family on earth." "Religion must catch the vision of an objective great enough to match the greatness of our age if it is to furnish any real moral leadership to the twentieth century." Neither sectarianism nor irreligion can work out that aim!

How then can it be worked out? Let me confine my answer to China. I was once told by a religious educator that inasmuch as Buddhism has no ideal of veracity it is especially difficult to inculcate that virtue in the children of Buddhists. But Buddhism has that and other ideals bearing on character. "If you are going to teach," said the Chinese Minister of Education referred to above, "the Christian ideal of love, teach also the Buddhist." China also has ideas of the Supreme Being, has learned much about love and the "Golden Rule," has ideals of peace and international relationships, and has been influenced by great personalities, many of them religious. Why cannot all such ideals be embodied in practical educational activities in the earliest school years in China? Says a modern Chinese of high education, "If we understand the doctrines of these great (Chinese) teachers we naturally grow to be men of re-

ligion or rather religion begins to sprout in our soul, to grow with our life and to bear fruit in ourselves and society. . . . We can only succeed as men or women of culture . . . if we imbibe the divine *Love* which alone can invest our humanity with power and glory." And since Christianity is now established in China its ideals would naturally also be utilized in the building up of character through education.

CHRISTIANITY ON ITS OWN MERITS

The attempt thus to relate the best in all the religions or systems of thought in China would solidify a third group—moderate Christians and many of the Chinese intelligentsia—in a common challenge to the irreligionists. It would leave the child really free to grow into the deeper meaning of religion and universal religious ideals. He would be able to make his own choice of a religion or of a religious personality as the object of his devotion. Under such a scheme Christianity would, it is true, have to take an *even chance* with other religions and their ideals. It would stand or fall on its own merits! But why should Christians fear that? Thus to present religion to Chinese children would wither the idea that Christianity is "foreign" and render unnecessary any "privileges." For children thus taught would realize that ideals of character, love, peace and the Supreme Being are, in varying degrees, the common possession of humanity. Society and the individual can be truly "saved" only as they learn and live these ideals.

RELIGIOUS LIBERTY THE KEYNOTE

All the above is bold. To ardent sectarians it will spell disaster. But I claim that the child has a *need* to know religion free from "bias" and a *right* to choose his own religion, and that adults are under *obligation* so to arrange his educational environment that both will have free play. If the Christians in China could unite on such a program the irreligionists would be left in the lurch. If

the irreligionists win out in China, a people who have always been tolerant of differences in theories and beliefs may, as regards religion, become aggressively intolerant. To make the religious liberty

of the Chinese child the keynote in relating religion to education will change the struggle over religion into a struggle to make it the primary factor in setting up the commonwealth of man.

This Believing World?

Lewis Browne's well-known book under this title presents a sweeping survey of the foiths—even the incurable credulities—of men of every culture. What it does not attempt—and what the traditional missionary letter does not attempt—is to show modern life eating away all faiths alike, not by its evil but by its very "prosperity and progress." These excerpts from three letters exhibit some chips from the realistic pottery of the modern world. They disclose a brilliant glaze—on a base of chalk, which crumbling lets the Meaning of Life seep out!

From a Letter of Dr. A. L. Warnshuis

Secretary of the International Missionary Council and of the Foreign Missions Conference of North America

SINCE our visit to Amoy a few things are very clear to me. We lived in South Fukien from 1900 to 1915; we spent a week there in April, 1921, and now ten days in December, 1930. The changes are so great and so significant that I find it necessary to exercise great self-restraint lest I be charged with gross exaggeration.

The Encyclopedia Britannica is authority for the statement that Amoy was the dirtiest city in the world. I am inclined now to urge that it has become one of the cleanest. Instead of the dirty, dark, narrow, and crooked streets of the old city, there are now straight streets, fifty and sixty feet wide, lighted by electricity. The old streets were paved with stones, and through the cracks between them we could see the filthy sewer, from which odors came that made the air almost too thick to breathe. The new streets are paved with concrete, and have a modern sewerage system. In the hills back of Amoy, a great dam has been built and a fresh water lake formed, from which pure water is piped to all parts of the city. Even the foreign settlement of Kulangsu is now getting its water from this system. The old shops and houses

were low and dark and dingy, but now almost the whole city has been rebuilt with ferro-concrete buildings of three, four and five stories. The principal streets are lined with plate-glass fronts. What were formerly some of the dirtiest parts of the city have now been transformed into a fine public park with flowers and trees, tea gardens, tennis courts, running track, and football field. I saw no horses in the streets, for in a day the people of Amoy have exchanged sedan chairs and burden bearers for automobiles and motor trucks. There are two aviation fields, and round-the-world flyers are making regular stops at Amoy. As one enters the harbor, the tall masts of the wireless station are among the first things seen. New Amoy is a modern city and in contact with all the modern world.

One of the prominent features of old Amoy was the masses of graves that covered some of the hillsides. I use the word "masses" to describe them, for they were close together, all covered with white plaster, and in some places two or three or more layers deep, evidence of the epidemics that swept over the old city year after year. All of these graves have been removed. The bones found in them

have been placed in jars and reinterred in a new cemetery in the country. The hillsides are being terraced for the building of modern residences. It is necessary to understand the old burial customs and superstitions to appreciate what this means. Only those who have tried to acquire building sites in old China, and who have had to negotiate the removal of graves in order to clear a bit of land large enough for a modest building can imagine what an amazing thing this is that the people of Amoy have done, and the revolutionary change indicated in their thinking. One day while walking over some of the hills where this work was still in progress, I saw a little group gathered around a grave that had been opened and from which the bones were being taken. Politely I asked whose grave it was, and a middle-aged woman replied with complete nonchalance, "That was my husband. He died ten years ago." Instead of worshipping at the grave and burning incense, as we should have expected her to do in the old days, she was smoking a cigarette.

From a Letter of Josephine and Paul Reed

Kobe, Japan

IT CHANCED that this year the first prize in our Essay Contest was won by the valedictorian of the graduating class. His original essay in English was a sort of mental and religious autobiography, and there is every reason to believe that it is a true account. He is of a decidedly philosophical turn of mind, and inclines strongly toward pessimism. He writes: "*A glance around me is more than enough to point out my whole life at once monotonous and vain. . . . Mon's life is compared in its frailty to smoke and vapor; sometimes to candle light. . . . But a light—I do not know whether or not it came from heaven—streamed into my heart. It opened out before me another new world. The change in me was complete. It was just like the darkness turned into dawning. . . . The abyss of misery turned into a source of joy. . . . And then, without a moment's delay, I*

The erection of the tall buildings with towers is evidence that the belief in "feng-shui," the "wind and water" superstition that formerly determined the location and height of buildings, has also been destroyed, and not a memorial stone has been left to mark the place where it stood. Not all the idols in the city are gone, but there seems to have been no hesitancy about destroying the temples that were in the way of modern improvements. There is a beautiful Buddhist temple and monastery in one of the suburbs of Amoy, and that has been rebuilt in ferro-concrete with granite columns, but my friends said this had been done by a few very wealthy men in order to preserve a famous beauty spot. Altogether the evidence is clear and convincing that many of the old ideas and beliefs of Amoy have been destroyed. *What will take their place in these empty hearts?* There are five modern moving-picture theatres in new Amoy, with the best "talkie" equipment that is made. *Is that the best that America can do for the people of Amoy?*

plunged, casting away my old clothes handed down to me. . . . from my ancestors, into the stream of new life flowing from the bloodstained cross that stands on Calvary's mountain. . . . Through many a year to come I must keep on struggling onward, but O joy of suffering! I will come forth as gold whenever God tries me, and follow Him in unquestioning confidence. . . . My purpose may be broken off, even the thoughts of my heart, but I am content, if it only be the will of God. . . . The new life, indicated to me, is the life of struggle, endurance and love."

This is the type of thought in the minds of many young people here. Though many are still in utter bewilderment and pessimism, this testimony shows that the religion of Jesus Christ touches a responsive chord and brings satisfaction to thinking people of the Orient.

From a Letter of Paul J. Braisted

Judson College, Rangoon, Burma

WHAT observations can be made from all these meetings [of Dr. Stanley Jones] with their varied contacts and their great crowds? In the first place the growing agnosticism of the educated classes is very obvious. Secondly, there is the general observation that human nature is one the world over. *With the educated classes of the East the new materialism with its spiritual and moral agnosticism is a more significant and determinative factor than any religion of Asia to-day.* It is almost entirely to this attitude that we are speak-

ing when talking with our classes. Our old categories based on census returns of religious groupings are breaking up. Men are deeply human and in deep need. Comparative religion may be a subject for theological study but in our world of educated leaders and students Christ and human need alone remain. The issue is, agnosticism and a "suspended animation," or Christ and the fullness of Life. And thirdly, never has Christ been seen in more beauty touching despair and weariness and acknowledged need into joy and living in fellowship with God.

What to Do?

By BESS H. FREEMAN

Kolodi, India

A FAVORITE Indian exclamation and one that perforce has been adopted by the missionary is, "Now what to do?" That it is really a necessary adjunct to one's vocabulary may perhaps be judged by the following incidents, taken at random from the ordinary happenings of an ordinary missionary in a village community in India:

Every shred of your old pillowcases, sheets, towels and personal wearing apparel has been sacrificed to the needs of some fifty children who have recently lost their tonsils, and you are wondering where swabs are coming from when the next batch goes merrily to the little hospital for their "tonsil party." A patient little voice at your elbow is heard saying, "*Miss Saheb*, my cold is *so* bad and my nose is all raw and sore. Couldn't you find me just a tiny piece of cloth for a handkerchief?" At such a time, "What to do?" Thankful that the old lining in your hat is really superfluous, you quickly tear it out, and presto, a beautiful soft hanky for a poor little nose and a radiant-ly happy small boy!

One cold rainy day the "Indian doorbell" is heard—a gentle but persistent cough. Knowing from experience that the only way to peace is to satisfy the owner that you have heard, you go to the door to inquire what is wanted. This time it happens to be quaint old Krishnaji, an elder in the village church, poor, illiterate, but a staunch defender of the faith among his Hindu neighbors. Peering out from beneath the one and only family blanket which is folded hood-like over his head and draped over as much of his gaunt form as possible, he comes to the point almost at once: "*Miss Saheb*, it is cold and I have nothing to wear but my loin cloth and turban. Haven't you something warm you can give me?" Remembering that the old man has probably never in his whole life had a really nourishing and satisfying meal, that he has no steady work as a coolie and that the family is large, you feel a good deal of pity and a readiness to help—but "what to do" for a man's garment when the station force consists of three women? Al- yes, that old flannelette nightgown that is

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August 4th, 1922.

Mr. Robert E. Speer,
Camp Diamond,
Via Colebrook,
New Hampshire.

My dear Rob:

I do not want to intrude too much on your vacation, for I want you to have a most restful and delightful time, but I think you will be interested in the enclosed communication from a Chinese in this country who is greatly troubled as a result of his frank conversations with some of his non-Christian fellow countrymen. He says,

"I want to be able to answer these questions. The frank discussion such as I had with my friend is rare, even among Chinese. We do not talk to foreigners like that but such feelings are now finding expression. I think it is time for us to talk frankly, "to clean our breath", as the Chinese say."

He wants to have us publish this article with the reply and it seems to me that if we could secure some good, sound answers from facts and in the right spirit, that it would be most interesting and helpful. I am writing to you and a few others to find out just what your reaction is to these questions and would like very much if you will answer any of the points in a way that you believe will help to clear up the difficulties of this young Chinese.

Ever affectionately yours,

Delavan L. Pierson

DLP:K
Encl.

Mr. Missionary Answer These Questions Please:

I

You have heard of the revolt of the young intellectuals against missionaries and Christianity in China, But the cause? Well, it is the purpose of this article to make know some of the *causés*.

About three or four years ago, I was so very religious. Has I did at that time, no missionary would have the least doubt that I enter paradise. But now? Well!

By that time, I was in the evangelistic band I tried to convert one of my "heathen" friends, but, in the end, I was driven away from Christianity and on some points from-Jesuisism, by which I mean strictly the pure teachings of Jesus unalloyed with theology, etc.

I shall be able only to trace the general outline, owing to space and time limits.

II

First, after arguing over the divinity of Jesus, the doctrine of Trinity, etc., in futility, we left these questions open and we began to discuss the teachings of Jesus. I have to admit that all his teachings can be found, in some form, in the old-Chinese philosophies. I resorted to the argument, which the missionary is so fond of, "Look here; see what Christianity has done for Europe and America"(You must never forget America!), and see what our philosophy has done for us! My friend was silent for a long time, and then.....

And then came the Versailles Treaty! My friend thrust his sword, as I have thrust mine: Here, this is your Christianity! I explained to him that that is Europe (shall I add America?) in spite of Christianity. Christianity, I told him, was totally corrupted by the Roman generals and the "Barbarian" chieftians who ordered wholesale baptism of their armies and tribes. Europe has not recovered from this contamination yet. Then he turned to me, ungrily (not angrily at me):

Then, in Heaven's name, why don't they stay at home to Christianize themselves first? Mr. Missionary, answer this question, please!

As I was unable to answer his question he spoke some very bitter words about missionaries. I tried to temperate him by telling him that the missionary is doing some good works, educational, medical, etc., in China. He blazed up: What are they? Baits! baits! baits! That is what I call them! I was impressed and puzzled by his indignation. I know he must have some very good reason for it; and yet I do not know what it is. At length, I timidly asked for his reason. He said simply, quietly, bitterly: Why do they force us, non-Christian students, to go to their church services and morning chapel? Isn't it that they hope some of us will catch Christianity, while we are there? Isn't that bait? Who can't see through their scheme? Medical service? They always send evangelists to preach to the waiting patients! And they preach to the patients during their state of convalescence! If that is not bait, then, in the name of honesty, what is it? Mr. Missionary, answer this question, please!

My friend returned to the question of school, after a short allience: Now, do you think this kind of school, that gives no religious freedom, ought to be allowed in our country? I said rather shyly that since no one is compelled to enter this kind of school it seems permissible. He gave me a sorrowful disappointed look. Enough! I felt myself cheaper than thirty cents. I know freedom of creed has always been maintained in China. Buddhism came into China met no opposition from the people. The persecutions they got were political. They entered politics and they paid the price for it. So was Christianity left alone until it tried to change the life of its converts too much, which naturally caused conflicts, that resulted in persecution. They it was directed against their own kinsmen, the converts, seldom against the

missionaries. He knows this as well as I. He know I know it. So I did not say a word, nor he, about this subject. Justify yourself, if you can, Mr. Missionary!

Well, he began again, Look at their schools! What sort of men do their schools turn out? Clerks, clerks, clerks and clerks! Eighty per cent of the Chinese clerks employed by foreign firms in China are trained in the missionary schools. They are training hands for exploitation of China by their fellow countrymen! That is their educational work! I must say here, for the sake of justice, that my friend neglected one exception of the missionary educational work, he ignored the number of young teachers produced by the missionary schools. To be sure the number is small, when compared with the number of clerks they turned out, but it is by no means neglectable. But I was then silent, knowing it would be no use to fight such a small point. Perhaps, some of the missionaries would point out some prominent men in China today and say, Lo, they are alumni of our schools!, and accuse me for not defending their position from that point. But, let us be honest, you know as well as I, that most of the men whom you now call your dearest sons, had once been wayward disagreed with you, quarreled with you, and, you kicked them out of your school, but now that they have made good in the world,....Well!

After a while, my friend grew restive again. He remarked: They preached universal brotherhood but look at their treatment of the Chinese members of the faculty here, compare their luxurious life with that of the Chinese evangelists. I needn't look, I know there are five tennis courts for about twelve American teachers and their families, while one for no less than fifteen Chinese teachers. I cannot compare the idle life of the foreign preachers with two or three or more servants, with that of the Chinese preachers, evangelists, who do most, if not all the work, and get hardly enough to keep their body and soul together.

I challenge any board to send investigators to go throughout China and find a place where I can't point out an inequality between the Chinese and foreign "humble servants of our God, Almighty"!

But to return to our discussion, finally I gathered my courage and began: Now I am not defending the missionaries (I do not know how that is why I write this article to find out some defence, if there is any); but they see things from quite a different point of view. They assert that they come here to do all these things, however, mean they might be, by the treaty rights. Well, I hope I will never again see any man as angry as my friend at that moment. He cried: Hateable (that is the Chinese expression for your damnable) these treaties! Double hateable these missionaries! I challenge any one in the world, to defend that every inch, or even fraction of an inch, of the ground foreigners have gained over us by these treaties was not wrought from ^{us} by blood-and-iron (This gauntlet is still on the ground; let him, who thinks he can, pick it up!) Now if these missionaries want to come here to preach the universal brotherhood of mankind, if they want to preach resist not evil, if they want to preach turn your left cheek to him that beats your right cheek --- if they want to come here to preach all this, do they have the right to take advantage of us, by the blood-and-iron-wrought treaty rights? (Answer this question please, Mr. Missionary!) Or it is not fair to judge one's conduct by his own professed beliefs? You preach love under the protection of battleships and long-range guns!

My friend went on: Now picture this for yourself --- there are always gunboats ready to bombard, and marines ready to land on any of our ports. There are diplomats always ready to wring from us our birthrights by means fouler than decaying fish; there are economic interests always trying to squeeze our resources to the last drop, all these on one side, while on the other side there are hosts of missionaries to preach

resists not evil, turn your left cheek to him if he beats your right
cheek, blessed is the meek — now if you do not know their history,
what would you make out of that? I told him that he did not know enough
about the history of European Expansion, or he would have said that. I
took from our desk the second volume of Hayes' Modern Europe 1819-1915
showed him pages 557, 558. He read it, and he said: Now what do you make
out of that?

What did I make out of all this? I believe in Jesuism, with
certain qualifications. I believe if you Jesuized your international
politics, Jesuism ^{will} ~~would~~ take care of itself, as it is I care not for
Christianity.

III

It seems rather bold or naive to say such things in a
Christian country like America. Perhaps, I will have to pack my trunks
and get ready to wait for the "officers of the law" to come and get rid
of another "undesirable" out of this country. Very good, I feel a little
home-sick just now! I would be glad to leave this "sweet land of liberty".

Dear Editor, I have written this and make you read it, I have
beaten your cheek: now, "in the name of our Lord Jesus Christ", turn
your left cheek, publish this in your Review, and answer my questions if
if you can!

Yu Lin

Copy for Mr. Spear

TRANSLATION OF LETTER WHICH PYONG YANG PRESBYTERIANS HANDED TO

BOARD DEPUTATION AUGUST 1920

Letter of Appreciation and Gratitude.

Alas! In this far corner of the East the people of the Korean Peninsula with a history running back 4000 years, who have always spoken of having a civilization dating from 3000 years ago with principles of propriety and justice, have nevertheless in their intercourse with western peoples always spoken of them as barbarians and keeping their doors tightly closed seeking to shut themselves off from contact with such a world and so have neither understood the rest of the world nor allowed themselves to be benefited by it.

Unacquainted with the inventions and progress of modern scientific attainments, in matters of religion and philosophy we have known only the teachings of Confucius and Buddha and have looked upon all other religious teaching as heresy unworthy even of investigation. This is truly pitiable!! We have dug a well one hundred feet deep and sitting at the bottom of it we have looked up to heaven saying, "Are the heavens any deeper than this well" - and so our views have been as limited as the walls of the well and our knowledge likewise has been as shallow. Thinking that the only blessings and benefits to be derived from the world are long life, riches, happiness, peace and virtue during this life only and knowing nothing of the soul life of the future, we have had no desire to know anything of the future life.

So far as our outlook upon spiritual things is concerned we were as the birds or animals in knowledge, having as the main thoughts of life to eat and drink, to clothe ourselves and to build houses, and the goal of life did not reach beyond the transitory things of this world's renown and profit and power. What a pity!

As for occupations only the lower things of profit to the body have absorbed our thought so that God has now rebuked us and brought us into deep humiliation for the twenty million inhabitants of this Peninsula 3000 li in length have been brought to the point of deep regret and concern because of having heretofore had regard only for the things of the flesh.

From the throne in the heavens the Spirit of God has made intercession for us with groanings which cannot be uttered and has brought upon us a baptism of Grace in sending to us missionaries from the American Church through the Board of Missions who through these 35 years have gathered some 300,000 believers. What a blessing!!

We who have received salvation rejoice leaping for joy and shouting in praise for we delight to call God Our God and to know the Savior as Our Savior.

In all this world there is nothing sweeter than the Word of God as given in the Old and New Testaments and nothing more delightful to hear than praises to God while the greatest of all privileges is that of leading others to a knowledge of Jesus Christ as Savior.

MY SPIRITUAL CONCEPTION OF GOOD FRIDAY

By Generalissimo Chiang Kai-shek

An address to the Central Conference of Eastern Asia of the Methodist Episcopal Church in session at Wesley Church, Nanking, Good Friday Evening, March 26, 1937. Read in Chinese and English translation to the Conference by Colonel J. L. Huang, Director of the New Life Movement

Without religious faith there can be no real understanding of life. Faith in the cause of a revolution is not unlike religious faith. Without faith human affairs, both great and small, are difficult of achievement. Often when face to face with opposition and possible danger we mortals are prone to retreat and to abandon our work halfway. Such lack of confidence in ourselves is often due to the absence of a strong religious faith.

I have now been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. Never before has this sacred book so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a single copy of the Bible. In my solitude I had ample time for reading and meditation. The greatness and the love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness.

I am, indeed, grateful for all my fellow-Christians who continually offered prayers on my behalf. I was deeply conscious of a strong spiritual support for which I extend my hearty thanks to all Christians, and to which, before you all today, I testify that the name of God may be glorified.

The many virtues of Christ I cannot possibly enumerate. Today, being Good Friday, I merely wish to explain some of the lessons I have derived from the trials of Christ. His utterances from the Cross are our spiritual inheritance. Entreating forgiveness for His enemies, He cried: "Father, forgive them for they know not what they do." Truly great is the love of Christ! In all my meditations I found these thoughts returning and providing me with rich spiritual sustenance.

To illustrate, I am going to recount some of my experiences in Sian. Before I went to Shansi on my second trip I was already conscious of perverted thoughts and unusual activities in the army there. I had previously received reports of intrigues and revolutionary rumblings that were threatening to undermine the unity of the state. My immediate associates tried to persuade me to abandon the journey, but I replied: "Now that our country is unified and the foundations of the state established, the commander-in-chief of the

armies has responsibilities for direction and enlightenment from which he dare not withdraw. Furthermore, I have dedicated my soul and body to the service of the state, and there can never be any considerations of my personal safety.

According to the record of the New Testament, when Christ entered Jerusalem for the last time, he plainly knew that danger was ahead, but triumphantly, on an ass, he rode into the city without anguish, without fears. What greatness! What courage! In comparison, how unimportant my life must be. So why should I hesitate?

My fondness for my troops has always been as great as the love between brothers and this love drew me into the heart of the rebellion. Such disregard of duty in the face of danger caused deep concern to the government, worried the people and for this numerous prayers were offered by Christian friends. In the midst of it all my understanding increased and my love multiplied.

Following my detention my captors presented me with terms and demands, with tempting words of kindnesses, with threats of violence and torture and with a public trial by the "People's Front." On every hand I was beset by danger, but I had no thought of yielding to pressure. My faith in Christ increased. In this strange predicament I distinctly recalled the forty days and nights Christ passed in the wilderness withstanding temptation, His prayers in the Garden of Gethsemane, and the indignities heaped upon Him at His trial. The prayers he offered for His enemies upon the cross were ever in my thoughts. I naturally remembered the prayers offered by Dr. Sun Yat-sen during the imprisonment in London. These scenes passed vividly before me again and again like so many pictures. My strength was redoubled to resist the recalcitrants and with the spirit of Christ on the Cross I was preparing to make the final sacrifice at the trial of the so-called "People's Front." Having determined upon this course of action, I was comforted and at rest.

Following the settlement of the Sian affair, the rebels, knowing their unwise and treasonable actions, were naturally afraid. Remembering that Christ enjoined us to forgive those who sin against us until seventy times seven, and upon their repentance, I felt that they should be allowed to start life anew. At the same time I was greatly humbled that my own faith had not been of such quality as to influence my followers and to restrain them.

Ever since training the cadets and launching the expedition, I have repeated to my followers these two principles: (1) On detecting the slightest selfishness on my part, or discovering plans contrary to the interest of the country and the people, any one may accuse me of guilt and put me to death; (2) Should my words and actions betray lack of truth and good faith, or indicate departure from the revolutionary cause and principles, any of my subordinates may take me for an enemy and put me to death. I honestly believe that these two sayings were prompted by sincerity and grew out of my religious faith. They are in line with the spirit of Christ, and the forbearance and magnanimity of Dr. Sun Yat-sen.

The life of Christ reveals a long record of affliction and constant persecution. His spirit of forbearance, His love and His benevolence shine through it all. No more valuable lesson has yet come to me out of my Christian experience.

Dr. Sun Yat-sen was a Christian, and the greatest thing he received from Christ was love - love for the emancipation of the weaker races, and for the welfare of the oppressed people. This spirit remains with us and reaches to the skies. I am an ardent follower of the revolution, and although my faith in Dr. Sun at the outset did not appear to have any religious significance, it was similar to a religious faith. For this reason I have become a follower of Dr. Sun and his revolution based on San Min Chu I (The Three Principles of the People).

Today I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that the success of the revolution depends upon men of faith and that men of character, because of their faith, cannot sacrifice their principles for personal safety under circumstances of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to confidence brought about by faith. On this Good Friday these reflections are ours. For such is the importance of faith in the revolution, and in religion.

What I have just said represents my spiritual conceptions of Good Friday, interspersed with a few facts out of my own experience. I offer them as a testimony; and not in any sense to exalt my own worthiness and achievements. I take this opportunity to extend greetings to the Central Conference of Eastern Asia of the Methodist Episcopal Church, and to express my thanks to Christians everywhere for their earnest and continued prayers in my behalf.

COPY

December 12, 1917.

Honorable Wellington Koo,
Chinese Legation,
Washington, D.C.

Dear Dr. Koo:

I fear that the Lansing-Ishii Note may be misunderstood by the Chinese. I write this letter to assure you of my entire confidence in Mr. Wilson and Mr. Lansing and my belief that the Note will not harm China but in the end will result in good. If Japan were clear sighted as to her honor, I think she would feel deeply humiliated by Mr. Wilson and Mr. Lansing asking her solemnly to promise once more to observe international obligations in regard to China which she already had promised both the United States and other nations that she would observe. I believe, too, that Japan, like Germany, will find that Mr. Wilson means that Japan shall in the end observe these obligations. The Lansing-Ishii Note is exceedingly polite. Mr. Wilson and Mr. Lansing are always gentlemen but you will remember that the Notes addressed to Germany also were exceedingly polite. Their politeness led many people in the United States and led the German nation to misinterpret them and to think that Mr. Wilson did not mean what he said. I believe that Japan will profit by Germany's example and will recognize that however polite the Lansing-Ishii Note is Mr. Wilson will in the end hold Japan to a rigid observance of it. I think that were Germany starting over again with the United States, she would pay much more attention to Mr. Wilson's earlier polite notes than she gave them when they were written. Hence, I personally feel very clear that the Lansing-Ishii Note will not in the end harm China, and I believe that in the end it will tend to the preservation of the independence and the integrity of China. Let me give you some reasons for this hope.

1. Negatively. If the war ends in favor of Germany, Japan will at once proceed to exploit China and use in justification of her conduct Mr. Lansing's recognition of her special relation growing out of territorial propinquity. But in the case of such an outcome of the war, you will agree with me that Japan would proceed to exploit China in the same manner and to the same extent without the Note as with it. On the other hand, if the war goes in favor of the Allies, then, with the rights of weak nations established and liberty triumphant throughout the world, and with large and victorious armies and navies returning to the United States and Great Britain, Japan will largely and rapidly modify her late policy in China, and quote the phrases "Independence and territorial integrity of China" and "Equal opportunity for commerce and industry for all nation", as proclaimed by her and the United States long before the close of the war. In a word, assuming that Japan will be moved by a low and short-sighted selfishness, I do not think the Note will make any appreciable difference in her conduct. On this supposition, the safety or danger of China depends upon the outcome of the war.

2. But assuming, as I do, that Japan will be guided by self-interest, but by a higher and more far-sighted self-interest, I think the Note may contribute to a more self-restrained course on her part than otherwise would be probable or practicable. I base this view upon the following grounds:

(1) Negatively. It would have been better could Secretary Lansing have removed the real source of difficulty, so far as America is concerned, between the two nations, and could Viscount Ishii have removed the real source of difficulty on Japan's part. I conceive the source of difficulty between the two countries on the part of the United States to be, first, the treatment of Japanese, Chinese and people from India in the United States by states like California, and second, our exclusion against the yellow races. It is our right and duty to preserve our national institutions and ideals. To preserve national ideals each nation has the right to control or

prohibit immigration. We think the United States could control immigration without giving offense to China, India and Japan, by some such legislation as is proposed by Dr. Gulick. First, permitting the nationals from every country to become American citizens, and second, admitting a number equal to five per cent. of those who have actually become American citizens into our country each year. If five per cent is too large a proportion, let the law specify three per cent. or two per cent; but whatever ratio is adopted, let it apply equally to all nations. We in the United States have reached the stage in our development where we no longer need a large foreign immigration, and in the limited number of immigrants whom we ought to receive, we can afford to treat all nations alike. We would thus protect our institutions by admitting people from each nation only in proportion as her immigrants have become American citizens and are wholly amenable to our laws; at the same time we would remove the fundamental discrimination which we are making against the yellow races, which leads the people of Japan, China and India to the conviction that with all our democratic professions, we never intend to give the yellow races an equal opportunity in our country with the white races.

On the other point, for the sake of her own safety as well as for conserving the rights of foreigners in the United States, the United States needs an amendment to the constitution giving the general government the supreme and final power in questions affecting international relations so that no single state, by acts of injustice to aliens, can involve the whole country in a war.

But it was utterly impossible in the present state of American sentiment towards Japan, and with the constitution as it is, for Mr. Lansing or Mr. Wilson to make any agreement with Japan removing these two grievances.

On the other side, Japan has deeply offended the Chinese and she has offended the sense of justice of the United States and other nations by aggressions in China which it is impossible for her to deny - aggressions of which Group Five of her Demands of China are a sample. If she desires the permanent friendship of the United States, it will be necessary for her to make plain by very clear and practical measures that all purposes of aggression upon China are at an end. Moreover, while outside peoples have nothing to do with the internal government of Japan, nevertheless, with our knowledge of the Japanese people themselves, we do not think that they will permanently rest under the German form and methods of government. Hence, if the Japanese are left to themselves without formal American demands, we anticipate a rapid evolution in Japan. For those reasons we believe that wise and far seeing statesmanship should lead, and sooner or later will lead, American and Japan to face the real obstacles to a permanent peace between the two countries, and that each nation, by wise and voluntary action, will remove these evils before she becomes involved in war over them.

But the slightest knowledge of human nature will make plain to us that it is bad diplomacy for either Japan or the United States to formulate her ideal and thrust it in the face of the other nation with the announcement that the only alternative to its acceptance is war. Either nation will fight before adopting under compulsion the ideal of the other. I am sure, therefore, that the United States, especially while engaged in a live and death struggle for her ideals in Europe, would set very unwisely in making any attempt at the same time to enforce her ideal upon Japan. To short-sighted Japanese, the present might seem an opportune time for Japan to present her ideal of just treatment to the United States and demand immediate acceptance of it, but those who know the United States recognize the utter folly and futility of such a demand.

2. Upon the other hand, both the United States and Japan seem to me to be in a crisis in which mutual private presentations by leaders of each nation of the just ideals which each nation cherishes, mutual public assurances of friendship, some public display of mutual confidence before the world, is the most hopeful method of bringing each of us to the acceptance of the other's ideals. Personally, I go a step farther, and believe that if it could be brought about with the consent of other nations, the mutual support of American and Japanese troops fighting side by side against Germany for the ideals of the Allies, as expressed by Mr. Wilson and as heartily accepted by Japan, would prove a potent method of bringing each nation to the acceptance of all the just demands

of the other nation. Surely if the Japanese fought and died at our side in defending the ideals of national and personal liberty, the Americans would not long deny the handful of Japanese in our country the rights of American citizenship, and would not invidiously wholly exclude them from our country, while placing no restriction upon the entrance to our country of those against whom we are now fighting. Surely also, upon the other side, Japan would not pour out her money and blood for the ideals of the Allies and then return home and immediately engage in an attempt to make the ideals of her enemies dominant in China. In a word, I have faith that certain great fundamental principles once accepted by a nation, that nation will almost inevitably continue to move for a time at least in the path of those ideals.

5. Let me discuss more fully the crisis which I believe now confronts each nation. One may readily maintain that Japan, not putting a soldier in Europe, accumulating hundreds of millions by the sale of munitions to the Allies, with Europe and America powerless to intervene to prevent her seizing China, is confronting the greatest opportunity instead of the greatest crisis in her life. But the Japanese themselves are too wise to accept this short-sighted view of their condition. The Japanese government as is well known, is organized after the model of the German government. Down to the war I think we may say without injustice to Japan that her rulers, though stubbornly opposed by a clear-sighted minority, held the German doctrine that "might makes right," and that the autocratic organization of might results in the greatest efficiency, and also that deceit is necessary for the speediest and quickest spread of Japanese ideals throughout the world. Bismarck said that Austria, Russia and Germany were the two pillars and the arch of autocracy and efficient government in Europe and the world - that these three nations must maintain a permanent alliance because if either pillar or the arch broke, autocracy was doomed. Later Japan made a fourth member of this group. As the result of the war, Russian autocracy has disappeared - at least for the present, with no prospect that the Romanoffs can reestablish a strong and permanent government over that mass of people. The distance is altogether too great to substitute Japan for Russia, and owing the autocratic arch from Tokyo to Berlin. But with the collapse of autocracy in Russia and the certain advance of democratic sentiment throughout the world, we repeat, either evolution or revolution seems to us inevitable in Japan. We hope and believe that Japan will be wise enough to accept evolution before revolution is thrust upon her. But if the worse counsels prevail in Japan, and her leaders stand stubbornly for autocracy and force and fraud, we are still sure that if the war end in favor of the Allies, the rejuvenated world will not permit the Prussianization of China, or the loss of her own trade therein, that in the long run the 400,000,000 Chinese who, at their lowest, are still efficient in industry and commerce, will wear out the 60,000,000 Japanese aggressors and that the Japanese themselves will not tolerate the Prussian system at home.

The United States also, even if we win in the war, faces a problem which at the world conference will become critical. In case of victory the rest of the world will look to America for leadership in the application of the principle of freedom to world politics; we do not speak of intermarriage, or of social intermingling, but can the United States limit equal political privileges and equal economic opportunities by the color line? Theoretically, by her constitution and her laws already she has answered that question in the negative; with equal rights for all upon her lips, she has entered world politics; all the nations are her neighbors, and the colored races compose half the population of the globe and the yellow races alone thirty six per cent of the earth's millions. The two large unfilled regions of the earth are South America and Malaysia and the Malay Archipelago. The population of South America already mixed as to color and Malaysia will be filled with the yellow races. Even before the war the yellow races were increasing faster than the white. Under the Dutch Government, life and property have been safe in Java and the population has risen from 3,000,000 in 1800 to over 30,000,000. Dr. Joseph Oldham is one of the few Americans with first hand knowledge of Malaysia. He says that Java is an average island in the group for fertility, heat, rainfall, etc. As the area is on twentieth of the whole, he thinks Malaysia will sustain a population of twenty-fold that of Java or 600,000,000. McMillan Brown, in his recent book, "The Dutch East Indies," thinks Malaysia can sustain a population of 1,500,000,000. With the tropics and the equator and already filling with a mixed or a yellow population, it requires no

great prevision to foresee that in settling world politics at the close of the war we must include the colored peoples in our plans. And Japan, in asking for equal political and commercial opportunity for her people is presenting a just and democratic demand, and she will later be followed by China and India with similar demands. Surely the United States as well as Japan faces a crisis which can be solved only by a rapid evolution in her thinking, planning and acting, or else may end in a war of races in comparison with which the present war may prove only a skirmish. Doubtless the problems of Japanese aggression in China and our exclusion law and discrimination legislation in the United States were discussed with more or less frankness by Mr. Lansing and Viscount Ishii. But one can see the utter impossibility of Japan and the United States alone settling these world problems in advance of the world conference.

Under these conditions, with the impossibility of Mr. Lansing or Mr. Wilson removing at present our deepest source of offense to the Japanese, with the profound wisdom of maintaining the friendliest practical relations with Japan in the crisis which is upon us, and with the statement in the Joint Note that while Japan has a special relation to China growing out of territorial propinquity, this relation must not endanger but must rather guarantee the independence and integrity of China and the equal rights in industry and commerce of all other nations, this Note, which sends the Japanese Mission home with good will towards our government and increases the friendship of the two peoples, may go farther in helping Japan make the inevitable transition from the German to the Allied ideal, both in China and at home, than any affirmation on our part of "Thou shalt" or "Thou shalt not."

Whether China trusts the United States or not, any one who reads President Wilson's last message or any other of his state papers, feels instinctively the inherent and transparent honesty of the man, and knows absolutely that he will not betray China, when the time for action in the Asiatic struggle comes. Moreover, with the Joint Note written as it is, no other administration will have the slightest excuse for maintaining that while the Note uttered and reiterated the independence and integrity of China and the equal right of all nationals in industry and trade, it meant the betrayal of Chinese independence and of the commercial interests of all other nations, including ourselves. Within two or three years, I predict the Chinese will see that Mr. Wilson and Mr. Lansing are as friendly and as determined to serve China's true interests as any other administration in our history. If, in the meantime, the apparent neglect of China stings her pride and arouses her to greater efforts to depend upon herself, its temporary effect will prove beneficial. I am in favor of sending a commission to China and of advancing aid to her, just so far as such means will contribute to keep her established during the war and aid us all to win the war. I am in favor of securing Chinese as well as Japanese troops to help win the war. Winning the war is the absolute prerequisite of the United States being any further help to China or to any other nation on earth.

I am sure you will believe, however mistaken you may think my judgment, that I have not lost in the least my interest in the Chinese people or in the work in China to which I have devoted my life. I am sure, too, that you desire the frank expression of my innermost thought upon the problems which we are both striving so earnestly to solve.

Cordially yours,

(Signed) J. W. Bashford.

ROOM 1404
18 EAST 41st STREET
• NEW YORK, N. Y.

REC-12
 JAN 10 1925

Mr. Speer

Acting President of C. C. C. in
 Dr. Hemp's absence.

Mr. Baxter's answers to a questionnaire sent out in connection with the China Year Book of Missions. November 26, 1924.

Q. 1. How have conditions of public order (or disorder) affected Christian activity in those parts of China with which you are familiar?

A. Conditions have been and are extremely unsettled in this district. Anti-Christian feeling is being deliberately fostered by certain of the political and labor leaders and especially by the student section of the Kuomintang, which is reported as determined to eliminate Christianity from all schools. The attempt is also being made to identify Christianity with so-called foreign imperialistic policies and so persistently is this idea being advocated in political speeches and in the Chinese press, that a number of Chinese Christians are feeling some difficulty in maintaining their patriotism along with their Christianity. At present to be a patriot is a sine qua non of respectability in the south and some would rather hide their Christianity in case it might make them appear that they were not patriotic. The Christian leaders, however, are planning to enlighten the members of the churches on the question of the relation of Christianity to social and political theories and the activity of foreign governments generally. Local fighting has greatly hindered mission work in some districts, notably on the East River. The work of the London Missionary Society there, for instance, centering in Pok Lo has been almost destroyed. Many of the leading Christians have been forced to leave the district, probably for good. Generally the strain of living under such political conditions as have obtained here and the constant fear of military disturbances and brigandage has made it hard for people to give much attention to the Christian message and to leave their homes in order to meet together for worship. In some centers, however, comparative quiet has obtained and good meetings have been held by the local Christian forces and also by several evangelistic bands sent out from Canton. Speaking generally, therefore, while the constant unrest and fighting resulting in widespread poverty have interfered with Christian work we have yet many signs of interest, especially in districts outside the influence of Canton military and political leaders.

Q. 2. What bearing have the actions and attitudes of provincial authorities and of local magistrates had upon mission work?

- A. Some officials are definitely anti-Christian, notably the present Governor of Canton. Others are more friendly disposed to Christian work, especially educational and medical. Dr. Sun himself often speaks suspiciously of all Christian work, claiming that it is aimed at getting control of China under the cloak of a Christian church. The anti-foreign spirit of the Kuomintang leaders of course reacts to some extent unfavorably on mission work. We as a College, however, have received financial and other help from several prominent officials including Dr. Sun himself, Liu Chung Hoi, who is the leader of the Labor Party, but has two children students in this College and Lei Fuk Lam, who is regarded as the man most responsible for setting fire to a section of the city recently. This official has collected enough money to build a small hospital on our campus for the care of workmen and village people around us. I think, therefore, that the attitude of the officials is not a serious matter and most of them follow the fashion of the time, which, at present, is opposition to Christian work, speaking generally.
- Q. 3. Do political parties as such directly affect the Christian work in your region: that is, are they dividing the Church?
- A. The Kuomintang is trying to do propoganda work in schools thru its student branch. The activities of this branch has been in part responsible for the trouble in several schools in the district, resulting in student strikes. The policy is not so much I think, aimed at dividing the church as either using it to support a political party or discarding it as out of date and especially unpatriotic. Many of our Christians are members of the Kuomintang and some of them favor the extreme wing. By far the majority however are opposed to the present extremist policy and as a result keep aloof from the activities of this Party as much as possible.
- Q. 4. Have voluntary associations of a public character (educational or commercial, for example) influenced mission work in any way, and if so, how?
- A. Not to my knowledge.
- Q. 5. Have you noticed in your region any so-called Bolshevik or Red Russia, "Soviet," propoganda, and if so just what? And how is it affecting the Christian work?

page 3

A. This question is partly answered under previous questions. I may mention as one or two instances, the division of the Kuomintang into two sections, with a strong propagandist movement coming on to put the extremists in all official positions. A large demonstration supported by labor guilds was held on the anniversary of the founding of the Soviet Republic on Russia. In the course of the procession thru the streets violent speeches were uttered denouncing the Y. M. C. A. and Y. W. C. A. as Christian and foreign. The arrival of a Soviet consul was welcomed with great enthusiasm in Canton some months ago, and the consulate is established on Chinese soil. At the opening the local government very enthusiastically participated and several spoke in very eulogistic terms of the ideals of the present-day Russia. Dr. Sun has had a Russian adviser. A Russian gunboat has been in Canton for some time and on many occasions the officers and men have been feted and honored. Dr. Sun himself has said that Russia is the only country which has finished its revolution and is, therefore, the greatest country in the world today. He plans to unite with Russia in the interests of the down-trodden people all over the world. Speaking generally, the laboring classes follow this teaching with enthusiasm but the business people and professional classes stand aloof and in their hearts oppose it. The student body is mixed in sympathy. Many feel that the recent sales of "public" property in Canton are an indication of extreme communistic tendencies.

Q. 6. To what extent does an anti-foreign attitude exist in your region, and in what ways has it been expressed?

A. As I have pointed out, this feeling is being fostered, especially amongst labor guilds and students, and also thru Chinese newspapers, and especially the government subsidized English paper, the "Canton Gazette." The position taken generally is that foreign nations and their policies are the cause of all China's present ills and that until foreign imperialism is crushed, China cannot be united or prosper. Occasion was taken to express very violent anti-foreign feeling in connection with the dispute over the customs revenue and the recent Shameen strike.

Q. 7. Is there a greater or a less degree of willingness to hear the Gospel, and among what classes of people?

A. The social side of Christianity still appeals to a great many and I have the feeling that if the political situation could settle down we would find that there is a wide-spread willingness to listen to the Gospel message. Life is so uncertain, in many places fighting, robbery and political oppression is so common, that many simply have not the opportunity to give much attention to religious matters.

page 4

Q. 8. To what extent is there hostility to Christian work in your region? How is it expressed? And what do you think are its causes?

A. I have really covered this question in previous answers.

Q. 9. If foreigners now propagating Christianity through preaching, schools, and hospitals were eliminated in your region, would the cause of Christianity be advanced or retarded?

A. I should say that if foreigners were eliminated the work of Christianity would be very decidedly retarded in this district. Indications have been given me recently also that our wisest Chinese leaders have the same opinion. I think they are going to realize more and more that a foreigner behind the various schemes and church policies they are trying to carry out is almost a necessary condition of their success. His presence, experience and influence secures permanence and right direction to an extent not possible at present when the work is under Chinese leadership entirely. At the same time the foreigner has to be the servant of all rather than one who is to dictate what the Chinese should do. What we need is not to get rid of foreigners but to be sure that foreigners have the necessary tact to make their work a success.

With this issue:
SPECIAL SUPPLEMENT ON MANCHURIA



Vol. 23

NEW YORK CITY, NOVEMBER, 1931

No. 2

The Church in China's Rebirth

By DR. C. Y. CHENG

Moderator of Churches of Christ in China

THE greatest hope of China lies with the people. Unless there is a real awakening among the common people of China, little will be the achievements of a political leader or a group of them. The ancient Chinese sage, Mencius, once said: "The people are the foundation of the nation." In the reconstructive work of the common people is seen the brightest spot of the China situation.

One instance, the Mass Education Movement under the able leadership of a Chinese Christian, Dr. James Yen in North China. Dr. Yen has some one hundred men working with him to develop a scientific solution for eliminating illiteracy in China. This movement has attracted a great attention, especially the Christian Church. While the percentage of illiteracy in the Church is probably much smaller than that of the Chinese people in general, yet half of the Christians in China have no direct access to the word of God. In other words, the Bible is not an open book to them.

Literacy classes have been held for the past five or six years by the American Board Missions in North China. Some 30,000 people have been through these classes and several thousand have graduated. The English Baptist Mission in Shantung Province, now a part of the Church of Christ in China, has allocated five of its ablest workers to this work. Over 150 literacy classes are now in operation. Hardly any single problem in China is so urgent and yet so full of promise and possibilities.

"Go to the people" is a present-day slogan in China, especially among the better educated classes. To uplift China, one has to uplift rural China, for more than eighty per cent of the Chinese people live in small villages and towns. Again the Christian Church was not slow to realize the need. Several institutions of higher learning and a number of Christian churches are doing their best to face this great task with definite plans. The International Missionary Council was kind

NEW THOUGHT, nationalism, communism, anti-Christian agitation, strained international relations forced a spiritual depression in China within recent years. How are the new Christian forces meeting the situation? What is the immediate outlook? The author presented a brilliant analysis at the recent World "Y" Conference in Cleveland. Here are the highlights.

enough to send to China such an expert as Dr. K. L. Butterfield, formerly President of Michigan Agricultural College, to study the rural problem for a year in order to help in any future plans in this direction.

FOR the past seven or eight years, the Christian Church has been meeting with severe opposition. A spiritual depression in China is admitted. Buildings have been confiscated, schools and hospitals closed. Some Christian workers have left their posts and gone elsewhere. Opposing forces have never been so bold in criticism and denunciation. They openly assert that the Christian religion has no future in China.

The New Thought Movement captured the minds of young China and developed a critical attitude towards life's problems. Advocates questioned ancient teachings, moral codes, social customs, philosophical propositions, religious beliefs. They rejected anything that did not fit their modern ideas. This critical attitude has been focussed on religious problems, especially of the Christian religion—which is, by far, the most active in China.

While many do not look upon Christianity with a friendly eye, yet, at the same time, it is equally true that the China of today is much more open to the Christian message than ever before. People not only are willing to listen to the Christian preacher, but are seeking definitely for something or some one that can

THE CHINESE CHRISTIAN STUDENT

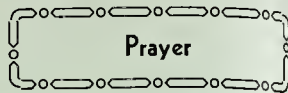
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Editor, Arthur A. Young



Prayer

Prayer changes everything.

Prayer is the greatest force on earth. Every prayer finds God waiting for it. The Lord's command to pray is the promise of supply.

There is no power like prayer. We can help others by praying.

The life in Jesus and in me is identical: His life is an ever praying life.

We are called to be princes of God to strive with him against the powers of darkness.

Nothing lies beyond the reach of prayer except that which lies outside the Will of God.

Prayer is not only a suppliant's cry for mercy, it is exercise of will in its highest and best form.

As ambassadors of Christ, we need to communicate with him frequently about the people to whom we are sent.

Every prayer of mine is like the explosion of a rocket of a self-propelling projectile to send the blessing nearer.

One may be eloquent and attractive in his life, but his real effectiveness depends on his real communism with the eternal world.

Our prayers can direct the application of God's blessings in much the same way water pipes from a reservoir determine where the water shall go.

It is quite worth your while to take practically a day off sometime and force yourself to pray. It will be the best day's work you have done in your life.

When my Father trusts me with his business and capital with which to cash in the form of blank checks on the bank of Heaven, He expects me to fill in the checks for the needs of the business.

Prayer is of First Importance, because:

It is fellowship with God. We receive of His nature thereby. Infinite and eternal powers are at its disposal.

It directs the application of the power, as it is the main channel of blessing.

It is the essence of true religion. It is the secret of life and power for ourselves and others.

The promises are fulfilled largely through it.

The coming of the Kingdom depends chiefly on prayer.

—DR. W. B. LAFORE

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Manchuria

TWO months have elapsed since Japan over-ran Mukden. The situation is no better today. It has grown worse. Japan's successive acts of occupation, seized construction of railways, aerial bombing of virtually undefended cities, instigation of political separatism, shelling of a girl's school—all made it plain that she violated her obligations under the League's Covenant, the Paris Pact and the Nine Power Treaty.

Observers who at first inclined to regard it as a back-door quarrel now generally agree that it is aggression of international concern tantamount to war. They see an unprecedented challenge to the efficacy of the world's peace instruments, and are anxious to save them.

From the beginning, China has shown unusual patience and has put her case before the League of Nations. Knowing the traditional disposition of the Japanese army which later proved to be right, China asked that the Council investigate and supervise the movements of Japanese forces. She expressed willingness to submit her case to international arbitration, confident that the leading nations will uphold international peace and justice. She still awaits this Jury of World Opinion.

With life and future of all peace machineries at stake, the League moved with courage and fairness tempered with patience. Thrice has the League warned Japan to withdraw from Chinese territory and thrice has the League met with rebuff. It does not mean that the League has collapsed. It does not mean that all peace treaties have broken down.

It means that the best peace machinery devised by human ingenuity is impotent without the strong active support of those governments that already grant it mere lip service. It means that those who love peace and hate war must speak their voices in commanding their governments to bend every energy and effort to reinforce the peace machinery.

Today the world stands at the cross roads. One path points to international friendship and cooperation; the other to international chaos and conflict. In the Manchurian crisis there resides deep-seated implications and far-reaching consequences that can cripple all the progress mankind has made towards peace and understanding among nations since the World War.

Shall that be allowed?

Our Financial Campaign

Miss L. C. Kung, Treasurer, Urges Chinese Students to Cooperate to Reach Quota

Miss L. C. Kung, treasurer of the C. S. C. A., in a letter to fellow-members, appealed to all Chinese students to mobilize their energies and pennies to raise the budget to enable the Association to carry on.

The 1931-32 budget calls for \$5,050, the smallest budget of all previous years. The campaign starts on Nov. 23 and will end Dec. 20.

Miss Kung's letter follows:
Dear Fellow Members:

Once a year we as members of the C. S. C. A. mobilize our energy and ingenuity and pennies to fill the bottomless bag of our treasury. Otherwise, we would not be able to enjoy the work and fun offered by the Association. This year with all the difficulties and troubles happening in our fatherland, it is still more necessary for us to put our heads

and hands together to raise our budget. When flood and intruding neighbors descend upon us, relief and defense are logical measures. However, let us remember that real constructive work for progress is done only when we, human beings, learn to live together more amicably. This is the aim of our Association and it should not be neglected.

To my mind, if China could demonstrate unity and cooperation to the world, China might not have to "swallow" some of the things she has to now. Let us, as members of a Christian Association and prospective workers for our country, practice "sticking" together and working for each other for the betterment of the whole. If everyone does it, then the result is unity, but if everyone thinks that only one person does not count, then—what do you get?

If everyone of us will do his or her best toward contributing and asking others to contribute, I am sure the financial campaign this year will be a success. If minute particles of sand can make a vast stretch of beach, each penny we add to the campaign ought to help build the five thousand and fifty dollar goal.

LAN-CHEN KUNG, Treasurer.

The Central Board has authorized the following as representatives in our financial campaign:

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Dr. Hawling Yen, New Chinese Diplomat Here

Dr. Hawling L. Yen, China's new Chargé d'Affaires at Washington, arrived in America on Nov. 9 in place of Dr. W. W. Yen who was recently appointed Chinese Minister to U. S. Dr. Yen has had an active career in Chinese diplomacy.

He is a native of Chekiang where he was born 52 years ago. He graduated at St. John's where he won honors in oratory. He did research at Columbia where he got his Ph.D. in 1911. He was secretary of the Ministry of Foreign Affairs at Peking, 1913-16; was technical delegate at the Paris Peace Conference, 1919; chief secretary of Chinese delegation at the Washington Conference, 1921; member of League of Nations secretariat, 1921; Associate General Secretary of the Institute of Pacific Relations, 1929. He has been president of Tsing Hua and editor of the *Chinese Social and Political Science Review*.

BUDGET FOR YEAR 1931-32

1—The Chinese Christian Student	\$1,500
2—Field Work	1,000
3—Annual Central Executive Board Meeting	400
4—Postage, Mimeographing, office supplies	250
5—Departmental expenses	100
6—Financial Campaign expenses	50
7—Annual Report, including Directory	500
8—Emergency Loan Fund	500
9—Extension Plan	650
10—Miscellaneous	100
TOTAL	\$5,050

Authorized by Central Executive Board, Aug. 16, 1931.



"Daughters of China"

This club was organized year ago at the Church of All Nations, New York. Composed mostly of American-born, it is active in athletics, socials, and Bible study. Members who have come to China are planning a branch there. They met Wednesday at 8 p. m. in the Church social rooms. Capt. Young (holding ball) extends a welcome to all C. S. C. members and friends. Photo shows the basketball team with coach.

Chinese-American Relations

A Synopsis of Developments of Particular Interest to Chinese Students

CHINA'S latest progress in developing foreign trade has been to reorganize the Bureau of Industrial and Commercial Information at Shanghai into the Bureau of Foreign Trade. The step has won the approval of the Legislative Yuan. The new Bureau of Foreign Trade corresponds to the Department of Overseas Trade established by the British Government, and the Bureau of Domestic and Foreign Commerce in the Department of Commerce of the United States Government. It will function through four departments: General Affairs, Direction and Information, Statistics, and Editorial. The work of the new bureau is to investigate Sino-foreign commercial conditions, to foster export trade, and to promote the economic welfare of the people.

DUE to world depression, it is now difficult for Chinese engineering students to get practical experience abroad. To assist Chinese graduates of technology in obtaining practical training in engineering works and factories abroad, special arrangements for the admission of such students will, in future, be made with foreign companies abroad whenever any government department places heavy orders for machinery or equipment with them. The plan, submitted by the Ministries of Communication and Industries, has been recently approved in Nanking by the Executive Yuan.

POHJEU HSU, 66, a retired Chinese inventor in Tientsin, was the author of one of two plans selected from 200 submitted to the League of Nations for a world calendar. Mr. Hsu proposed a thirteen-month calendar, each month twenty-eight days long, with one extra day at the end of each year and two extra days at the end of the leap year. Under this plan, the first day of each month and each week would always be Monday. A calendar would almost become unnecessary.

A 17-YEAR Dutch youth with journalistic aspirations was proclaimed the world's champion high school orator in the sixth international oratorical contest finals held on Oct. 24 in Washington, D. C. The oratorical contests are sponsored by newspapers all over the world. The winning talk was on "The Royal House of the Netherlands." A Quebec lad won second place with a talk on "Why the French race has survived." Third place went to a Berlin boy, and fourth place to the U. S. entrant. Started locally by the *Los Angeles Times* in 1923, the movement soon became national

and today has spread all over the world. China's prowess in oratory, as testified by C. T. Wang, Wellington Koo, Alfred Sze during their student days in America, ought to inspire a Chinese paper to sponsor a Chinese boy. It's a splendid way of promoting Chinese-American understanding.

THE New School for Social Research, New York, one of the best efforts in adult education in America, has a course that takes its students on a musical tour round the world. Each session is devoted to a musical exposition of a particular land with music by native players on their own instruments. Twelve nations are presented during the course, including China, whose music is furnished by the China Institute in America. Thus a popular approach to international appreciation is exposed within the classroom.

WHEN the Lindberghs climbed into the cockpit of their plane on Oct. 2 to continue their air survey of the Hankow flood area, the H. M. S. Hermes, British airplane carrier, stood nearby, with fifty cameras poised to get pictures of the take-off. The take-off, as you know now, failed. But the pictures were great. One showed Mrs. Lindbergh coming over the Hermes tender; another the Colonel being pulled up. The Commander of the Hermes knowing Lindbergh's hatred of publicity, offered to have all the films destroyed. Lindbergh replied: "They can be sold. Why not let them go to the highest bidder and use the money to endow a bed in the Shanghai Hospital for sailors and soldiers of all nations?" The price paid was the highest ever paid for news pictures.

EDUCATORS of the world paid more than usual attention to peace at their summer conventions. . . . The School Teachers' Conference in Stockholm urged the removal from textbooks of all material that tended to create feelings of hate and distrust among nations. . . . The International Education Bureau at its fourth summer session in Geneva stressed the psychological bases of education towards internationalism and how these may best be built upon. . . . The World Educational Federation, meeting at Denver with 3,000 representatives from 30 nations, discussed peace from virtually every educational angle—the home, mass literary, teachers' organizations, kindergarten, elementary school, secondary school, college and university, teachers' training.

136 Colleges Ask for Chinese Information

China Institute Has Full Year Recent Report Says

The growth of cultural relations between China and the United States took on new impetus when the China Institute in America was reorganized in January, 1930. This is evident from the first report of its associate director, Chih Meng, just issued.

"The China Institute in America has had a full and strenuous year since its reorganization," the report reads. "The expectation of those who advocated Chinese-American joint participation in the work have been fulfilled. On the one hand the usefulness of the Institute has been greatly increased by the voluntary assistance of the trustees, advisers, and members. On the other hand the Institute has been called upon to extend its services to individuals and institutions throughout China and the United States."

During the past year the Institute furnished information on China to 20 secondary schools, 136 colleges, 90 organizations, 45 libraries, 35 periodicals, 26 academies, 22 trade organizations, 11 art museums, 8 foundations, 3 government departments, 1 senator. It arranged the exhibit on Chinese printing at Columbia University last March. It issued three bulletins and four monographs.

Research projects which the Institute hopes to make public later to members and educational institutions are: Chinese Architecture by Henry K. Murphy; Sylabus on Far Eastern History by E. H. Pritchard of Oxford University; Chinese Ink and Ink Printing by Teng-Kwei of the Harvard-Yenching Institute; Chinese Poetry of the Tang Dynasty by James J. Hayes of Morningside College, Sioux City, Ia.

Other phases of the report deal with interpreting China to America, cooperation with other organizations, exchange of lecturers, as literary critic, commissions and research students, scholarships and teaching positions.

China Institute was founded in May, 1926, through Dr. P. W. Kuo and Prof. Paul Monroe. Until 1929 it was one of the direct enterprises of the China Foundation for the Promotion of Education and Culture. Since January, 1930, it has been incorporated as an independent institution of joint Chinese and American effort, though the China Foundation still participates in its budget and program.

Honor Chinese Girl

Thelma Hor, American-born, has been elected president of the Loyal League school organization of Girls' High School, Brooklyn. She is the first Chinese chosen to the position in the fifty years of the school's existence.

MISSIONS TO HELP FOREIGN STUDENTS

Organise Special Committee For Closer Cooperation

A special Committee on Foreign Students has been recently organized by the Committee of Reference and Counsel of the Foreign Missions Conference of North America to assist foreign students during their stay in America. The committee recently reported receipts from nine boards and expenditures, in grants in aid, to five foreign students and four foreign student associations.

The purpose of the committee is as follows:

1. To represent mission boards and other church agencies in relation to foreign student agencies.
2. To cooperate with other agencies in extension of their services to various foreign student groups.
3. To cooperate with other agencies in securing information through missionary sources concerning conditions surrounding the coming of students to this country, in order to obviate difficulties arising from the lack of proper educational qualifications and insufficient financial resources, and to assist the boards in determining their policy regarding this matter.
4. To provide for the interchange of more complete information about particular foreign students between mission boards and religious workers in universities.

Y. C. Mei Named President of Tsing Hua University

Y. C. Mei, director of the Chinese Educational Mission in Washington, D. C., recently sailed for China to become president of Tsing Hua University. He studied at Worcester Polytechnic Institute as a Tsing Hua scholar following which he served his Alma Mater as Dean.

During his stay in America, Mr. Mei has been active in promoting cultural and educational activities. Last summer he was a Chinese delegate at the World Federation of Education Associations in Denver and the World "Y" Conference in Cleveland. He was treasurer of the C. S. C. A. in 1913. He is a member of the Board of Advisers.

German-Yenching Institute Is Panned

Through the cooperation of Dr. E. von Borch, former German Minister to China, it may be possible to establish a German-Yenching Institute for exchange of German and Chinese students and scholars. Dr. von Borch recently returned from Peiping after thirty years of service in China, and before he departed he named President Stuart that he would do everything possible to further Sino-German relations.

Our Supplement

With this issue, we present a special Manchurian supplement to meet the need for facts from the Chinese viewpoint. As the Association provides no funds for such work, it was possible only through support of friends and advertisers to whom we now express our hearty thanks. We are also indebted to the authors who so kindly responded to our call.—Editor.

Chinese Students Promise Services To Their Country

One hundred Chinese students who are studying at the University of Michigan have pledged their services to their country should a war start between China and Japan as a result of the latter's invasion of Manchuria, according to Paul Feng of the Chinese Students' Club at Michigan. A cablegram to that effect has been transmitted to the home government, Mr. Feng said.

Referring to the Japanese invasion, T. Y. King, chairman of the club National Affairs Committee, stated that "without the slightest provocation, militaristic and imperialistic Japan has startled the whole civilized world by her invasion of China. While we, the members of the Chinese Students' Club at Michigan, are offering our services to our country we hope that the United States will take the lead, as she has done in the past, to see that justice is done in this case. For only by so doing can international complications be avoided and general peace secured."

CHINESE STUDENTS IN WEST TO MEET

10 Universities to Discuss Needs of American Born

The reorganization and program of the Western Department of the C. S. C. A. to meet the new needs of Chinese Christian students on the Pacific coast will be discussed in the first Western Conference among unit members to be held during the Thanksgiving holidays on the campus of Stanford University. Invitations have been sent to student leaders in ten institutions. The date set is November 27.

The colleges and universities expected to send representatives are University of British Columbia, Reed College, Oregon State University, University of California, Stanford University, College of the Pacific, Mills College, San Francisco State Teachers' College, San Jose State Teachers' College and the University of Southern California.

Dr. Tully C. Knowles president of the College of the Pacific and world traveler and authority on international relations, will address the conference delegates and lead in a discussion of social and economic issues as they particularly affect Orientals on the Pacific slope.

The C. S. C. A. Financial Campaign of 1931-32 and the forthcoming visit of the General Secretary to the West Coast next January are other items on the business agenda of the Conference.

Lim P. Lee, chairman of the Western Department and student at the College of

New York's New Christian Leader



PROF. P. C. HSU

Prof. P. C. Hsu's willingness to participate in student activities in New York City presages an active year for the local student body. He has recently been elected president of the Oriental Students Christian Federation of Greater New York. He also

last summer as a delegate to the World "Y" Conferences, following which he attended the following:

- Northfield Student Conference; Conference on Student Work, New York City; Blairstown Prep. School Conference; W. S. C. F. Message Commission, Williamstown; W. S. C. F. Leaders' Retreat, Williamstown; W. S. C. F. Executive Committee, Canada; Y. M. C. A. Summer School, Seaside.

At the W. S. C. F. Executive Committee meeting, Prof. Hsu was appointed honorary Federation secretary in North America during the year 1931-32. At Seaside he gave a course on TRENDS IN MODERN CHINA. He is now lecturing at Union Theological Seminary and doing research at Columbia University.

First Children Library in China

What is probably the finest, if not the first children's library in China has been started in connection with the primary school of Yenching University. A branch library has also been established in Ching Ho, two miles from the campus.

leads the local C. S. C. A. unit. Prof. Hsu hails from Yenching University where he teaches philosophy. For the past year he has been connected with the World Students' Christian Federation at Geneva. His work as lecturer and organizer took him to virtually every important European seat of learning. He came to the United States

the Pacific, has appointed the following students to serve on the Conference Committee:

Miss Cora Lee, chairman, University of California.

Samuel Wong, vice-chairman, College of the Pacific.

Miss Helen Fong, secretary, University of California.

Charles Choa, treasurer, San Jose State Teachers' College.

Miss Fannie Lim, San Francisco State Teachers' College.

Richard Him Wong, University of California.

Gordon Poo, Stanford University.

Gilbert Leung, University of Southern California.

All officers of the Western Department are ex-officio members.

The delegates will be guests of Gordon Poo, president of the Stanford Chinese Students' Club, who is extending the facilities of the Stanford clubhouse to the conference.

MEN AND EVENTS

Dr. Lin Yu-tang, contributing editor of *The China Critic*, now in New York, spoke recently on "Intellectual Currents in Modern China" at the Institute of Arts and Sciences of Columbia University.

* * *

Randall Gould, United Press correspondent in China, who was sojourning in the United States recently, resigned from the organization to join the *Shanghai Evening Post and Mercury* as editorial writer. He has sailed for China for his new position.

* * *

Dr. T. Z. Koo, who left America last August following attendance as a delegate to the World "Y" Conferences where he was a principal speaker, has been summoned back to the United States to address the Quadrennial Convention of the Student Volunteer Movement which meets at Buffalo from December 30 to January 3, 1932.

* * *

Stanley High, author of "China's Place in the Sun," will edit a new American newspaper which will make its initial bow to the public in January. Besides general news, it will give the background of world-wide religious movements. Like the *Christian Science Monitor*, it will be for prohibition. Mr. High was lately editor of *The Christian Herald*.

* * *

Samuel Mather, Cleveland philanthropist, who is well-known in China among Christian workers, died on October 18. He was the first large subscriber to the first Y. M. C. A. Building in Shanghai in 1903. In 1915 he erected an additional new Association building for Chinese youth as a memorial to Mrs. Mather, where her memorial tablet and picture now are. China lost a great friend!

A Chinese Mother's Letter to Col. Lindbergh

From China Critic

Dear Col. and Mrs. Lindbergh:

My husband and I took our two babies to see your plane on the lake the other day. We took our babies because little as they are, we want them to see the symbol of a great and good spirit, hoping that they may in an unconscious or mysterious way foster a similar spirit within themselves.

We can hardly tell you how deeply moved we were as we stood in front of your little plane, little in comparison with your great courage, in comparison with the service you have done, and continue to do even when you are on a visit here, and little indeed in comparison with the great spiritual message she has brought. There stood this plane which has traveled thousands of miles over mountains and seas, braving fogs and storms. She has not come to do destruction, not to open up trade routes for further gain, nor for any other ulterior motive which the world knows only too well. She comes as a messenger of Peace, of Goodwill.

The sight of her peacefully perching on the lake moved me to a depth deeper than tears. She is the Angel—the Dove of Peace. And there she is amid all our tribulations in this troubled, stricken land, stretching out her wings of peace! How rare to see such a sight . . . in this land! We have known so much of ill will, hatred, suspicion, greed, injustice and brute force that we hardly recognize the Angel of Peace.

We deeply regret that you have come in such an hour when the entire people are groaning under sufferings inflicted both by unfeeling Nature and by the still more unfeeling mankind. What with floods and communists and wolfish neighbors whose hunger increases with each feeding—my country is in the throes of agony.

You have come and found a nation in mourning. You have come and found a people in ashes and sackcloth. If she has not welcomed you with uproarious cheering and hilarious greeting it is simply because her heart is too full and her eyes too wet. But even through our tearful eyes we bid you welcome! Thrice welcome, you Angel of Peace. Measure your welcome not in the form of public demonstrations but in our hearts where we shall cherish this rare and beautiful experience.

To myself it is an experience charged with spiritual significance. The sight of this Angel of Peace and Goodwill has opened up for me in my despair, a new hope amid our hopelessness, and a promise for a better and brighter dawn.

Accept then from me and my family our heartfelt thanks and let me voice the deep gratitude to you of numerous people for this visit and for your sympathy expressed by your services in the flooded areas.

Most sincerely,

ROSALYNDE HAN CHANG.

Note: Mail from China is filled with the need for Flood Relief. A Chinese sells his property to donate \$200,000 for flood relief. Reports from local student clubs indicate that the appeal is being answered. Individual American friends who would like to contribute may do so through the C. S. C. A., which is in direct touch with headquarters in China.

Engineers Stage Play For Chinese Flood Relief

The Chinese Students' Club of the Massachusetts Institute of Technology sponsored a successful entertainment on November 6th at Jordan Hall, Boston, on behalf of Flood Relief in China.

A wide variety of musical and stage entertainment was provided by local Chinese and Chinese students. It ranged from a Chinese group dance by 20 Chinese children to aesthetic dancing by the Chi Psi Omega Chinese Girls' Club. A Chinese episode, Chinese opera selections, tap dancing, Spanish songs were presented. The New England Conservatory of Music gave several numbers.

Po Ling Ip was chairman, Mo C. Li, manager; Horace S. Ford, honorary treasurer; Fook Sun Ko, treasurer; Arthur Moy Orne, secretary. The financial results have not yet been announced.

New Members Named on Advisory Committee

The following new members have been appointed on our Advisory Committee:

Hon. Henry Chang, Chinese Consulate General in New York.

Dr. C. Y. Cheng, Moderator of the Churches of Christ in China.

Dr. John H. Franklin, Foreign Secretary of the American Foreign Baptist Missionary Society.

Dean Charles W. Gilkey, Dean of Chapel, University of Chicago.

Prof. P. C. Hsu, Yenching University, now at Union Theological Seminary.

Prof. Kenneth B. Latourette, Yale University.

Mr. Leslie Moss, Secretary of Committee of Reference and Counsel.

Foreign Missions Conference of America.

Dr. Albert J. Nast Cincinatti, O. Dr. Edward W. Wallace, Chancellor, Victoria University, Toronto.

Chinese Students in America

Reports of New Officers and Activities from Many Campuses

University of Southern California
 President—Edward Y. Tom
 Vice-president—Miss Dora Tom
 Secretary—William D. Lee
 Treasurer—Taft Leung

The first meeting of the new cabinet held at the Chinese American Citizens' Alliance Hall was the largest assemblage ever to convene at a Los Angeles C. S. C. A. meeting. There were eighty students present. Ed Tom stressed the importance of cooperation, and appealed for new members. Thereupon the Los Angeles unit membership jumped from 19 to 42. The Pacific Coast groups are evincing life as never before.

There are fifteen Chinese students at Northwestern, two of whom are girls. Spirit is excellent. Members are busy raising funds for famine relief in China. A new constitution has been drafted and accepted. Northwestern Chinese are mostly graduate students.

Yale University
 Leader—Luther C. S. Shao
 Reporter—Rockwood Chin

Prof. Kenneth Scott Latourette was host to the C. S. C. A. Unit at the Henry Wright Cottage on October 11. Fine dinner and inspiring conversation. The year's program was discussed. It was decided to invite faculty members to join the group in dis-

Student Volunteer Quadrennial Convention meets Dec. 30 to Jan. 3, 1932, Buffalo, N. Y. Chinese students most welcome. No registration fees required. Write C. S. C. A., 347 Madison Ave., for details.

Manager—S. C. Chen

It appears that Chinese students have dropped in number at U. of P. There are about half the total of last year, or not many over thirty. This campus has always attracted some of the most active of Chinese students. The unit here is working on famine relief funds. Already two members have co-operated with "The Patriotic Sons of China," a new, Chinatown group, on the Manchurian question.

* * *

Miss Ruth Hing, student in physical education at the University of Oregon, has been appointed a member of the editorial staff of *The Daily Herald*, local university paper.

D. S. Lien, chairman of the C. S. C. A. unit at Syracuse University last year, who recently returned to China, has joined the faculty of Nankai University, Tientsin.

Miss Mary Roberts Moy of a well-known Chinese merchant's family in Boston recently graduated as nurse at the Deaconess Hospital, and is now gaining experience prior to entering Public Health work.

Tsoon Zau-hu has been awarded a graduate scholarship at the Rensselaer Polytechnic Institute. He is a graduate of electrical engineering at Nanyang University, Shanghai.

* * *

FINANCIAL STATEMENT

Treasurer's Report for July 1, 1930, to June 29, 1931

RECEIPTS		
Balance from last year	\$1,130.12	
Contributions and subscriptions	2,561.66	
Interest	12.71	
		\$3,694.49
EXPENDITURES		
Chinese Christian Student	910.97	
Field Work	569.30	
Central Executive Board meeting	400.00	
Office Supplies, etc.	218.34	
Departmental Expenses	10.00	
Financial Campaign Expenses	20.73	
Emergency Fund	100.00	
Miscellaneous	134.41	
		TOTAL 2,303.75
Cash on hand (in the bank)	1,330.74	
		\$3,694.49

Respectfully submitted,
 (Signed) VESTA C. WU,
 Treasurer, 1930-31.

Audited and found correct.
 (Signed) L. C. KUNG,
 Aug. 16, 1931,
 Bantam, Conn.



Members of Toronto Unit.

University of Toronto
 President—Agnes Mark
 Vice-president—Henry Lore
 Secretary—George Lee
 Treasurer—Miss Emily Lee

The Unit tendered a farewell party Oct. 1 to W. S. B. Wong and Rev. , both of whom returned to China. Wong was Unit leader for three years and studied political science. He was manager of the Trinity College football team and opposition leader of the City College Parliament. Rev. did postgraduate work in theology and was formerly Rector of St. Paul's Cathedral, Kaifeng, China. He joined the Home Mission Board in Toronto. Toronto has forty Chinese students scattered in the high schools, technical schools and the University.

Western University
 President—James Eng
 Vice-president—Wm. C. H. Chen
 Secretary-treasurer—Robt. T. Bau
 Social chairman, business manager—Lao-tu Chang

ussions at each meeting. A flood relief fund has been raised. Yale this year has more Chinese students than any other nationality, as evidenced at the first Cosmopolitan Club evening on Oct. 9.

University of Michigan
 President—Miss S. S. Djang
 Vice-chairman and secretary—Paul Feng

Treasurer—Miss Doris Loo
 Membership—Jack Yuen
 Social—Miss Doris Hsu

Next meeting, Nov. 15. Prof. C. F. Remer, who recently returned from China will speak. The Chinese Students' Club, which is distinct from the C. S. C. A. unit, has been active in Flood Relief Work and the Manchurian affair. K. C. Lee is secretary.

Mr. Lee—kindly send us Club reports!

University of Pennsylvania
 President—D. C. Hsiung
 Vice-president—Scott Nan
 Secretary—Lin Hsu
 Treasurer—C. K. Ching

The Church in China's Rebirth

Continued from Page 1

meet the deepest need of their hearts. Even among the anti-Christians, not a few are honest seekers after truth and light.

One of the outstanding anti-Christian leaders, who is an eminent Chinese scholar, a returned student from America and one of the Professors in the Government University in North China, was mercifully denouncing organized Christianity, urging the people to keep away from the Church. Yet when he came to consider Jesus Christ himself, he wrote something like this: He hoped that all the 400 millions of the Chinese population would eat the flesh and drink the blood of Jesus Christ, so as to have his life imparted to the Chinese in order to save them from the dark and chilly pit into which China has fallen.

Many are definitely opposed to Christianity in China. But the great bulk of the Chinese people—officials, gentry, business men, farmers—are more favorably inclined toward Christianity than ever before, in spite of the anti-Christian agitation and, in not a few cases, because of it.

DR. HU SHIH is one of the leaders in the New Thought Movement of China, a man who has no sympathy with the Christian religion but a man with utmost frankness and fairness of mind. One day about fifty of us invited him to have a little discussion with us on religion. During his talk Dr. Hu said to us: "I do not believe in God, I do not believe in immortality, but you do. Stick to what you believe. Don't try to water down your conviction to please others."

I thought it was a mild rebuke to us Christians. He would honor us more if we stick to our convictions, which may be diametrically opposed to his convictions. Christianity has all the goods, but alas, sometimes the goods are not delivered! Take the great words of the world today, such as brotherhood, cooperation, equality, liberty, every one of which has its source in the Christian faith, and yet Christianity is being challenged today by many thoughtful and intelligent people of the world.

The anti-Christian Movement, the communist menace, the Nationalistic agitation, the New Thought Movement, the strained international relations, have all contributed to the spiritual depression during the past eventful years. However, the spirit of dismay and bewildering

ment has passed. Activity has replaced inertia in the Christian Church throughout the country. Instead of brooding over the troubles and difficulties, people are turning their attention to the problem of Religious Education, Evangelism, Christian stewardship, the Christianizing of the home, Work for rural China, Christianizing economic relations, a Bible-reading Church, Work for the Youth.

In the spring of 1929, a series of representative conferences were held in Canton, Shanghai, Moukden, Peking, Wuchang and finally a National Conference in Hangchow to consider the urgent problems of the Christian Movement. These conferences were attended by Christian leaders appointed by various missions, Churches and other Christian bodies. Much time was spent in prayer and discussion regarding the work of the Christian Movement, especially the difficult situation in which Christian people found themselves.

As a result of these conferences, a change of attitude was evident when the spirit of a forward movement had taken the place of the above-mentioned spirit of depression. After waiting upon God in prayer, these conferences resolved to move forward with a definite twofold objective, namely to revitalize the spiritual life of Christian people and to evangelize the country, especially by means of personal work. They have also adopted a slogan in the form of a brief prayer, "O God, Revive Thy Church Beginning from Me." It was unanimously agreed that beginning from the New Year day of 1930 the Movement should start its task, earnestly working for a successful issue.

THIS change of attitude from inertia to activity, from a standstill to a forward-movement means a great deal to the life of the Christian Church. In fact when the Christian Church is not moving forward, it is really moving backward. There is hardly any neutral ground as, to use a Chinese expression, "a boat in midstream would go backward, if not going forward; for it cannot keep still." When the attention of the Church is being called to the positive work with a definite program, little time can be left for dwelling upon its troubles and difficulties. While it is early yet to speak of achievement or predict accomplishment in all that one hopes of it, one cannot help but feel grateful to God for this change of attitude among His people in the land of China, and for the measure of blessing that has already been received.

However, there is a very serious matter that must not be overlooked. The

spirit of inertia certainly is a danger to the life of the Christian Church, but activity alone cannot solve all its problems. The Five Year Movement cannot succeed, if the churches have turned all their attention to organization and activity. To be sure, organization and methods are quite necessary and useful. But they alone do not fully meet the need.

The greatest need of the Church in China today is nothing less than a fresh vision of its Master and Lord, like the Samaritan woman who became a wonderful personal worker only after she had a face-to-face talk with Jesus; like again the two disciples who met the Lord on their way to the village and talked with Him, then saying to one another, "Did not our hearts burn within us when He talked and explained the Scripture to us on the way?"

The Christian Movement in China needs a new vision of its Lord, without which no amount of organization or activity or methods is sufficient for meeting the requirement of the modern day. The Five Year Movement will fail, if it centers its attention merely or even largely on the material side of things to the neglect of the spiritual. It must be made positively clear that it is fundamentally a spiritual movement. True it is seeking for at least the doubling of the living membership of the Church during the five years, but it must be made quite clear that it is not merely seeking for numbers. A small number of consecrated men and women always mean more to the life of the Church than a large number without consecration.

Mu Lan Restaurant

Real Chinese Dishes
121 West 47th Street
New York City

YET WAH LOW

Chinese Restaurant
103 West 44th Street
New York City

CHARLIE FONG
308 West 34th Street
New York City

SINGLEE
329 West 34th Street
New York City

FAR EAST TEA GARDEN
Chinese Restaurant
10 Columbia Circle
New York City

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THE BULLETIN

OF THE

NATIONAL CHRISTIAN COUNCIL

No. 5

Published at 5 Quinsan Gardens, Shanghai.

October 1923.

VASTER MUSIC

"Much of the tragedy of the world is due to the inability of people to think thoughts that are large enough to lead us out."

Joseph Fort Newton.

"Maintain the spiritual glow"

Rom. XII, (*Moffatt*)

The Christian enterprise needs men and women of large heart and mind. We saw more clearly the wide horizons we should be less troubled with the little hindrances and interruptions of each day's work. An even temper, long patience, readiness to start again cheerfully when all our work has been destroyed, the quietness and confidence that grow out of secret communion—these are some of the things that count most in building the city of God.

Many lives seem to be out of gear in some subtle way. They just miss the balance and poise that ensure smooth work even at high pressure. Yet it is these qualities which ought peculiarly to mark the disciple of Jesus Christ. With what calm He faced opposition and misunderstanding! How patient he was with the stupidity of his disciples! How perfectly balanced and balanced his whole life seems as contrasted with our one-sided personalities!

There is one direction in which this kind of proportionate development has not resulted in strain, not only in the individual but in the Christian society. The mind and the soul need to grow together. A mind which advances too rapidly for the soul leads to cleverness without principle, to knowledge without reverence. Even in the Church there are many such cases. Men acquire knowledge on many subjects, in themselves very important, and become arrogant, cock

sure, intolerant of opposition. One cannot meet them in argument, perhaps, and therefore one is only a subject for scorn. Such knowledge "puffeth up." It tends to division. Argument is irritating rather than persuasive. A man becomes more keen to prove that he is right and you are wrong, than to discover the truth of which even his opponent may possess some fragment. The life gives forth a clanging sound which jars on the sensitive ear. Even where he is right such an one throws his hearers into violent antagonism just because he puts his case in so provocative a way.

On the other hand we have the phenomenon of the person who sets knowledge at naught. He distrusts the mind which God has given him. He lives in a world of emotion and beautiful phrases. Try to pin him down to a concrete proposition and he runs away into the forest of sentimentalism. Always working for a fresh emotional crisis he forgets that man cannot live on these things alone, and has a mind as well as a heart with which to love and worship God. Advance in the spiritual life for such a person is simply a new wave of fine feelings and enthusiasm. But instead of this being a real forward move it is simply the washing back and forth of the tides of emotion on the shores of life. How can such an one win strong men and women into the Kingdom? The falsetto screech soon replaces the

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song which stirs the deeps of personality.

Truly and beautifully does Tennyson warn us against either of these extremes:

"Let knowledge grow from more to more
more

But more of reverence in us
dwell

That mind and soul, according well,
May make one music as before—
But vaster."

This is our need in China—the vaster music which comes from growth of mind and soul in perfect harmony. The retreat which is nothing but an emotional storm is a spiritual luxury which disintegrates the fibre of our inner life. The discussion which moves only in the plain of dialectic and never touches the deeper springs of life is arid and profitless. Merely to argue or merely to feel deeply will not be enough. Combine thought and feeling, discussion and prayer; the search for truth with the worship of God and our lives will give forth this vaster music in which knowledge and reverence are harmonized and the song swells with a beauty and winsomeness that cannot be resisted.

Each mind probably tends to swing in one direction or the other, to mystic communion or to scientific precision. In fellowship with one another we may get the full value of both these tendencies and so correct our disproportionate growth. It is from the group which seeks the truth without fear and which turns to God in humble devotion that this vaster music may arise. In such a circle one supplies what the other lacks. To none can we say "I have no need of thee." Each has his own place in the eternal choir. These are the experiences that lift us up above the earth—we mount up with wings as eagles and see the far horizons. And we need both wings—reverence and knowledge—if we are truly to soar.

"Then fancies grew rife

Which had come long ago on the
pasture, when round me the sheep
Fed in silence above, the one eagle
wheeled slow as in sleep;

And I lay in my hollow and mused
on the world that might lie,

'Neath his ken, though I saw but
the strip 'twixt the hill and the
sky."

So Browning makes David, the
maker of music, sing as he tries to
help Saul the distracted king. And

the young man's spirit is lifted up till
he sees the truth of the might of suffering Love.

"He who did most shall bear most;
the strongest shall stand the most
weak.

'Tis the weakness in strength, that
I cry for! my flesh, that I seek

In the Godhead."

So too there comes to us, when mind and soul are in harmonious relation, the glorious vision of that Love that saves through weakness. Our hand strikes the right chord. From our life may sound forth the vaster music which opens men's eyes and hearts and melts them into one. With the fresh insight given to earnest seeking and humble prayer comes the power to make others see. What finer thing can we hope for than this—if the One whom they see because of the music of our lives be indeed Him who is the Way, the Truth and the Life?

"Take from our souls the strain and
stress,

And let our ordered lives confess
The beauty of Thy Peace."

H. T. H.

IMPRESSIONS FROM TWO AND A HALF MONTHS SOJOURN IN KWANGTUNG

Under the auspices of the Divisional Council of Churches of Christ and the Evangelistic Association of Kwangtung together with the cooperation of our Council members, Dr. A. J. Fisher, Mr. S. C. Leung and Miss Katie Woo, Rev. K. T. Chung spent his summer there.

The late Dr. Wu Ting Fang has said "Kwangtung" today is China tomorrow." On account of this province being the first one in which the Gospel was sown, she has many aspects of progress which the church in other parts of China can learn from. She has a rich Christian heritage in her own history.

Mr. Chung spent his time in attending the annual meetings of the above mentioned two provincial organizations and gave a series of addresses on THE CHURCH OF

CHINA TODAY at the Preachers Conference. He also paid visits to East River, West River, North River, Four Cities and Swatow, covering about seventeen cities, and held retreats at Hongkong and Canton.

The Kwangtung churches as a whole, are strong in organizing ability and in the service of the laity. The Chinese voice is strong; our foreign missionary friends act as leaders behind the scenes. The real strength of the church lies in a small number of devoted families. The Christian fellowship and the unity in Christ is felt in many places. In certain parts the denominational names are almost unknown by the non-Christian public where the name of the Church of China is used. The practical program of the Christian church really inspires the non-Christians, they look up to the church for reliable persons in different forms of service including the leadership of the community in social welfare.

Since Kwangtung people are progressive and practical, the mystical element of our faith is less evident than among a more meditative people. Mr. Chung gathered from conversations with Kwangtung leaders, they are trying to concentrate their efforts on working for a Bible reading and praying church, introduction of a large element of worship into the Sunday service and the reinstatement of family prayers. They hope to hold retreats which they believe will prove to be a new way of knowing the will of God by quiet waiting on Him so that His voice can be heard. To feel the reality of His presence, and thus tap the Source of power is, they agree, to get back to the real foundation of the church as laid when the late Dr. Morrison came to China.

NOTES ON SUMMER TRIPS

Shansi is often called the No. 1 Province of the Republic, and some important matters it deserves this name. It has orderly government, which has been maintained continuously under Governor Hsi-san since the Revolution. The motor roads are maintained and run from North to South and East

West of the province, and there are many branch roads. Leaving Hankow on June 17th at 11 P.M. I returned on July 2nd at 5.45 A.M., having travelled over 1000 miles to Fenchow and return by two railroads and a motor bus line (the latter 240 li each way) and being on time to the minute at every point. Such is one of the anomalies of present day "chaotic" China. Schools also are flourishing, especially primary schools, which in some cases relieve the Missions of the necessity of extending their primary Education while creating a greater demand than ever for their secondary schools.

The Conference of Chinese Church Workers at Yu-Tao Ho was a surprise and inspiration to me. More than 200 were present, among them about 50 women and a few volunteers, that is not salaried, men and women, and almost all of them from either Shensi or Shansi. This attendance, and the enthusiasm of it all, made a deep impression upon me in view especially of the fact that twenty years ago the Missions in Shansi had not recovered from the brutal rule of the "Boxer Governor," Yu Hsien, as a result of which Shansi was swept almost clear of both Missionaries and Chinese Christians during the years 1900 to 1903. The vigorous Church life represented in this conference has almost all grown up during these past 20 years. The problem in both Shensi and Shansi now is not so much how to bring people into the Church, but how to instruct adequately the multitudes of enquirers and new Christians.

In Fukien, the Missionary Community at Kuliang gave a most cordial welcome to the plans of the Council, and took up eagerly the proposal to emphasize Retreats and Evangelism closely related to each other. On these occasions in Foochow the North China Christian Federation showed special consideration as representing the N.C.C., and expressed their willingness to co-operate with the Council. The solidity of the work already done, its well diversified character, strength in rural communities as well as in the cities, and particularly the cordial co-operation of the several Missions and Churches are striking features of the present situation.

The Opium Question is in evidence as an open menace everywhere excepting in Sbansi where a vigorous anti-narcotic campaign is supported by the governor and the people. In Ichang and Shasi, which I visited in June, the trade is rapidly demoralizing the whole community and endangering the integrity of the Church. In both Shensi and Fukien the traffic has grown within four years to appalling proportions and has become, as the Chinese themselves say, the "rice-bowl" of both the officials and the soldiers. The open formation of vigorous anti-opium societies would be construed as being almost tantamount to sedition. Mr. Pye told me that in farmers' houses he had seen holes in the roof and walls made by the soldiers who had fired their arms to frighten simple folk into the cultivation of the poppy or the sale of opium.

The contrast between the situation now and 1914-1917 reveals of the most pitiable features of the present governmental weakness and corruption. The Christian Community is the hope of the situation in all these regions, and deserves our special sympathy in this time of temptation and danger. Patience, wisdom, sympathy and courage and self-sacrifice, in a high degree and over wide areas, are essential in meeting this situation.

L. H. R.

THE AUTUMN COMMITTEES.

a. Introductory

During the week beginning on September 16th the committee rooms at No. 5 Quinsan Gardens were in pretty constant use. All the four Standing Committees met. On the Wednesday a retreat was held at the C.I.M. Headquarters. On Thursday and Friday the Executive was in session all day long.

Some of us get very impatient with so many committees. Couldn't we do our work much better, or at any rate just as well, without them? Do they not draw people away from the real thing? Have they any other function than registering the decisions previously reached by the Executive Officers? These are some of the doubts one hears.

But there are committees and committees. If each time we meet our Lord meets with us, if we hear His voice, if we grow to understand one another better, if we seek and find new light from Him on our tasks, if we leave with fresh hope and inspiration, then a committee meeting will be much more than a "piece of organization": it will be a spiritual event and therefore an important factor in work for the Kingdom. Probably all who joined in the work of this week went away with this conviction.

The central experience was on Wednesday. K. T. Chung gave us a remarkable survey of his work in Kwantung. His summary of the situation there and his keen observation on the strength and weakness of the Church brought all into a fresh understanding of the life of our Cantonese brethren, their achievements for the faith, their unity, their executive ability and also the strong temptations which assail them. For an hour or two we seemed to live with them, to feel with them, to rejoice with them.

The different standing committees gave brief accounts of the main lines of their activities and plans. Each account was followed by special intercession and then by questions. We realized how large an area the N.C.C. is touching through these committees. Most of the afternoon was devoted to an earnest and prayerful endeavour to find light and leading in reference to the present unsettled conditions in China and the duty of Church and Mission thereto. When the Executive met later in the week this discussion came to a head in the decision to send out the letter to Churches and Missions which is printed in this issue of the Bulletin. The day was a rich experience in fellowship, and one's only regret was that the time was too short so that the periods of prayer and meditation were too few and too hurried. Such a quiet day in the midst of a busy week does much to help us to see our work in true proportion.

b. Retreats and Evangelistic Committee

Report was made of three retreats held during the summer at Kuling,

Canton and Hongkong and matters arising out of them were considered. These included

(1) A letter addressed to all Christian workers which is being sent out with the approval of the Executive. Any reader of the Bulletin who does not get this can have a copy on application.

(2) A pamphlet on Retreats issued now in both Chinese and English. This covers much of the ground discussed in the Kuling Retreat and is intended to help those unfamiliar with the method.

(3) A list of suggested topics for retreats with notes as to points that might be raised in discussion.

(4) An approach to Christian friends in America in reference to the rapid spread of Mahjongg. The letter on this subject is printed in this issue of the Bulletin.

Other matters that came up included the appointment of a small but strong committee on Religious Education, the preparation of a list of those who might help in retreats, suggestions as to places to be visited, etc.

The Committee was very pleased to hear that Rev. Marcus Cheng would be able in the spring to give his time entirely to evangelistic work and the holding of retreats. Mr. Brockman is expected at the same time here to join in the service. Others who will give occasional help include:—

Rev. H. B. Rattenbury

Prof. Francis Wei

Prof. Léura Wilde of Mt. Holyoke (spending a Sabbatical year in China)

Miss Ruth Parker

Mrs. Lawrence Thurston and members of the Standing Committee.

The Secretaries of the Council are also giving a good deal of time to this line of activity. All enquiries should be addressed to the Resident Secretary either in regard to their work or that of other visitors mentioned.

c. International Relations

The Committee on International Relations gave some little attention

to the problem of what could be done in regard to the disaster in Japan. It was realized that the present situation offered an unique opportunity for Chinese Christians to express their fellow feeling with their brothers and sisters in the sister country. Suggestions arising out of this discussion are noted in a special item in the Bulletin. The Committee is undertaking work with a view to bringing together thought on the service which China should be able to render among the world of nations from a number of different centres. It is arranging for the production and publication of articles either by individuals or as a result of group study, and it is investigating the text books used in China in the teaching of history and kindred subjects with the object of seeing how far their general spirit and method of presentation is calculated to foster feelings of international good-will and true understanding of the various countries described. Let those who are especially interested in this aspect of the Council's work communicate with the Resident Secretary or with the Chairman, Prof. T. C. Chao of Soochow University. The committee is anxious to be in touch with all such persons and hopes to be able as time goes on to help towards clear thinking and united action in regard to these very important questions.

d. Industrial and Social Relations

This Committee through its three commissions is touching three great questions: The present industrial situation, the opium evil, and the problem of the Christian Home. Plans are on foot for a strong autumn campaign in regard to industrial questions. The agreed policy and programme are printed in this issue of the Bulletin. In addition to regular visits by secretaries and members of the commission we have this winter the unique advantage of *Dame Adelaide Anderson's* visit. For many years Principal Lady Inspector of Factories in England, she is putting her unique experience and gifts at the disposal of the N.C.C. for several months. Her plans are being made through this office. She is willing to visit centres with a view to investigating and advising on conditions, and

will give talks to small groups or lectures to well-prepared classes by arrangement. Public meetings and large audiences are not her particular line. By the study of conditions, interviews with individuals and with smaller groups she can help us in a unique way in tackling the intricate questions which confront us in China. Dr. Hodgkin is now giving part time to this aspect of the work and in this connection is visiting Peking for a conference of those engaged in mission industrial enterprises this month.

The opium question is being pushed forward vigorously by the Pekin committee. Plans were put forward for approaching a well-known Chinese doctor with a view to his cooperating in this service. Before these were carried into effect news reached Shanghai that Dr. Chuan of Peking (brother to the Rev. S. Peter Chan) was ready to serve in this capacity. We are delighted to have this news and trust that his work will be backed up all over China by prayer and effort. News from London and Geneva shows how much hangs on China's efforts in this matter. This problem is world-wide. China has once before led the nations in a courageous stand. Now is the time for her to do so again.

The Commission on the Christian Home is just organizing. It is seeking to get out a truly Chinese policy and programme. Miss Fan, who has done up this work, will be very grateful for any information as to groups interested who will make any particular contribution. While a central group is to be formed in Shanghai, others will be brought together in other places, and studying some aspect of the problem.

e. The Church and Rural Problems

This committee met for an all day session on September 17. Rev. K. Chung, Rev. S. C. Hwang, Mr. Reisner, Prof. Groff, Dr. Lewis and the members present, Rev. E. Rev. Whitaker and Prof. Buck were asked to give special reports. They were later elected to membership in the committee.

The situation regarding the Rural Church was considered. Mr. Chung emphasized the fact that China really in the villages, and yet

church has not touched the fringe of the village life. "The village church is copying the city church, and the city church is copying the church of the West," said he. "The church, through her schools is taking the men from the country, and they never go back."

Prof. Buck brought a careful survey of the farmers around Wuhu, in which he showed the poverty, the lack of good management, and the lack of moral life among this class. He has made plans for a wider survey of the problem.

The committee plans to bring this problem to the attention of the church in China through pamphlets, through lectures at conferences and through the rural departments of the colleges. Mr. Bryson has followed the suggestions of Mr. Sydney Clarke, and at Tszangchow, Shantung has worked out a helpful experiment. There are at any rate two Christian villages in China, one in Fukien and one in Szechuan. The committee hopes to let all who are interested know fully about the church in these centers. If you who receive the Bulletin know of other centers, please write us about them.

I. B. L.

Work Among Buddhists

Due to the impossibility of sending general members of the committee to a meeting called for this purpose, an informal meeting was held on September 20th at the Y.M.C.A. where Rev. T. K. Shen, Rev. Wen Ching, Mr. Karl L. Reichelt, with the secretaries of the Council, Bishop Roots, Dr. Hodgkin and Rev. K. T. Chung, were present. Mr. Reichelt gave a very interesting report of his work in Nanking where he has already had from 250 to 300 converts from different religious sects, Buddhists, Taoists and a society for moral uplift. He has an open reception hall to receive pious friends from different parts of China, and a hall of hospitality to entertain them in. He is opening a regular religious instruction class and also Sunday services in their own chapel. This work will be officially recognized as the work of the Lutheran church. Their converts both from Europe and

America, are supporting them, though not till after the New Year. Meantime they are in need of help.

Through the recommendation of this informal meeting, the executive of the N.C.C. has appointed Dr. A. J. Bowen to serve as chairman and the following persons are being added: Rev. Wang Tze Sing of Nanking, as a member, and Rev. F. W. S. O'Neill, Prof. K. B. Westmao, Prof. A. Hertzberg, Rev. C. W. Waidtlaw as corresponding members. This committee reluctantly released Mr. Elliott of Amoy from membership.

It was decided that on November 26th, 1923, this committee will have its initial meeting at Mr. Reichelt's mission in Nanking holding a one day retreat, the local members serving as the committee on arrangements.

g. The Executive Committee

Most readers of the Bulletin will know that the chairman of the committee, Dr. David, Yui, has been laid aside for a while by illness. He was much missed at this meeting and Dr. Balme, the vice-chairman, paid him a friendly visit to convey our greetings to him. We are glad to know that he is making progress though it must be a good while before we can again have his full cooperation.

The executive committee gave a large amount of time to a review of the work of various committees and to acting on several matters brought forward from them. A committee on Survey was appointed of which Mr. J. W. Dovey is chairman. He is giving a good deal of time to helping in plans for a wider use of the Survey. Certain sections are being reprinted (the English edition having been sold out) and plans have been made for preparing sermon material and problems for study groups in which the Survey is freely used. The committee is also considering how to keep it up-to-date, and what further use can be made of the Commission Reports presented to the National Christian Conference last year.

Report was made of very valuable work done by Mr. Beaman in reorganizing and overseeing the accounts which are now being kept in our own

office. For Miss Kelly's place on the N.C.C. Rev. Edwin Marx of Nanking was nominated and Miss Luella Miner was elected to the place on the executive vacated by Bishop Roots' appointment to the secretariat. Other vacancies were referred to the nominating groups.

N.C.C. representatives were appointed as under:—

- To the Y.M.C.A. triennial convention
Dr. A. J. Fisher,
- To the Y.W.C.A. triennial convention
Dr. H. T. Hodgkin,
- To the Foochow Methodist Jubilee
Miss Y. J. Fan.

Report was made that Kuliang missionaries had asked the Council to try to arrange for a speaker or speakers to the summer convention next year, and that the Kuling convention committee had appointed Bishop Roots as chairman, Mr. Lobenstine as secretary and Egbert Hayes and Dr. H. T. Hodgkin to act with them as an executive committee. These responsible duties for the missionary community are undertaken under a sense of divine leading and have by no means been sought by the Council or its officers.

The executive felt it would be a great help to have a correspondent, both Chinese and foreign, in every centre where there is organized Christian work in China. Such correspondents would undertake to pass on to others in that centre news of the N. C. C. and of special activities such as the anti-opium campaign, the Japan relief fund, etc., etc. **WILL ALL WHO READ THIS TAKE SPECIAL NOTE, CONSIDER WHAT CAN BE DONE IN THEIR LOCALITY AND COMMUNICATE WITH THE OFFICE**, either offering for this work, suggesting another person or informing us of steps taken to appoint a correspondent.

The International Missionary Council desires to have full information on present facilities for training missionaries in the field and future prospects, and also to gain some idea of what is felt to be desirable. The matter is referred to the secretaries for study and report. All who have ideas on this matter should communicate with the Resident Secretary.

A brief statement of the Council's work and constitution has been prepared and will be sent to those who ask for it. It is specially intended for friends at home, board members and others who have not much time to scan long documents but who want to have a clear idea of what the Council is and is seeking to do.

These notes give a very inadequate account of two full days of meeting, but will serve to show something of the variety of the work. Special action taken can be studied in other parts of this issue e. g. the letter on the present situation in China which was the result of some hours of prayerful thought and discussion.

THE JAPANESE EARTHQUAKE AND FIRE.

Widespread interest and sympathy on account of this terrible disaster is being manifested among the Chinese Christians. Almost at once it was realized at the N. C. C. office that there was a demand for a national fund for relief. Letters and telegrams were sent to various centres and a longer statement has been prepared with full details. Money is already coming in freely and over \$2700 have been received at the time of going to press. The money will be distributed through the Central Committee of Japanese Christians which is being formed to deal with the situation. The bodily needs of Christians as well as of other Japanese are being met fairly fully from public funds. Probably most of this fund will go to meet the urgent need for places of worship, many of which have been totally destroyed.

Perhaps the most significant thing is the spontaneous desire among Chinese Christians to express their sympathy towards these sufferers. At the instance of the Chairman of our International Committee a cablegram was sent to the Chairman of the Federation of Japanese Churches within a few days of the news reaching us. It is clear that now is the time to show our brethren in Japan that love and sympathy

which knows no national frontiers. The N. C. C. executive decided to plan for a deputation of Chinese Christian leaders to visit Japan on a mission of comfort and hope as soon as conditions permit.

THOUGHTS ARISING FROM THE LINCHENG AFFAIR

(Translation)

Since the attack by the handits of Lincheng the position of China in relation to other nations has been a serious one. The writer as Commissioner of Foreign Affairs took the risk of looking into this affair and was able to make terms with the handits. Fortunately the handits followed these plans faithfully and the Chinese and foreign captives have all been set free, a very happy result. The writer stayed at Tsao-chuang for a whole month and visited the handit haunts and came to know the causes which led to the men taking up handitry. He is therefore relating what he himself saw at Lincheng and his feelings towards the people, in order that others too may study this problem. There is no attempt to repeat much that has already been made public.

The characteristic violence of the people of these three districts in Shantung—Yen, I and Tsao—has long been known. Yet these people were not born to a life of banditry. They have taken it up as a result of poverty and lack of education. The handits have caused many troubles in the country and have therefore been hated by the people. Before visiting them himself the writer entertained such hatred in his own heart, but when he saw the people in their own surroundings, pity and sympathy at once took the place of hatred. The condition of these people was indeed desperate as to clothing, food and shelter, their standard of living being even lower than that of the lowest class of coolies in Kiangsu and Chekiang. Without the ordinary joys of living and reduced to what might be called a living death, they turned to violence and cruelty. If they could

but protect themselves in their wretched dens they might at least continue to live. While apparently in this world it seemed rather as if they were in hell.

The mountain occupied by the handits is called Paotseku and there are more than 60 villages lying around its precipitous crags. Nearly all the people are farmers. A few rich families of great influence and very avaricious have compelled the smaller farmers to sell their land, thus driving them from their work and leaving them without occupation. Having no skill in other directions they had no means of earning a livelihood and were driven to a life of handitry. A few indeed were able to turn to other occupations, working for example as miners in the coal mines at a depth of 90 feet where as employees of the Chung Hsing Company they receive some 38 copper for a 12-hour working day. The food of these people all the year round consisted of cakes made of kaoliang or wheat with onions and water. The latter they could not boil and was often very dirty. Beyond this they had no food of any kind and even such food could only be obtained by those who got work. The privation of the many who were without work was indescribable. Even under these circumstances these people would not have been a danger had they been confined to these mountain districts and there might have lived peacefully enough, even during these privations or at least only causing local trouble. But in recent years a continually increasing proportion have become soldiers and while still ignorant of their knowledge of the world has increased. On leaving the mountains they found nothing to do and so joined the handits. Moreover in several years Chinese workers have been returning to the country in whom the majority were natives of Shantung. These men have tried to secure work but have failed. Because of men of larger vision, more knowledge of the world and a better standard of living, their coming and the handits gave them a possible leadership and so the danger to the community was increased. Such are the causes for the sudden emergence of the trouble at Lincheng.

Within a radius of 100 li around Paotseku there is not a single school. Less than 20 per cent of the people are literate. One day the writer had the opportunity of preaching to the landlords at Shih Li Ho and he asked if they knew that killing and robbery were wrong. They answered "No." This may give the reader some little idea of their standard of knowledge. Aged people came to the writer and said, "In the villages near by scarcely any literates are to be found. Within five years there will be none who can read. We beg Mr. Wen to establish schools for us."

From this statement we shall see that unless popular education is given both old and young will soon drift into barbarism and it will be found even more difficult to meet these dangers. From these facts therefore it will be noted that it is through lack of knowledge and a poor standard of living that peace and progress are threatened. There is a great disproportion between the knowledge in the cities and that in the towns and small villages. If it is a fact that the education of the cities is becoming greater while that of the country districts of getting less, it will be realized that a great gulf is being created between them. The one makes certain demands which the other cannot meet. Not only so, but the whole social order will thus be threatened and it will be left to a small group of intellectuals to seek for the remedy. Now we see how it comes about that the affairs of the Chinese Republic have been left in the hands of a few politicians with terrible results for the people as a whole. This wide difference between the educational standards of the people is the real cause of the trouble. The writer seeing these conditions in Shantung and other provinces that similar ones prevail in other provinces. His view is that it is not so much a lack of higher education, from which China suffers as a lack of popular elementary education, especially in the country districts. He hopes that those responsible for education will pay more attention to this problem. The people of Shantung though regarded as violent and cruel are very patriotic and can endure great hardships. They are on the whole

quiet, honest and faithful. At present the remedy would be comparatively easy. Let religion and education go hand in hand, the first to change their nature and the second to change their behaviour. It will not be long before these people are transformed and enter a new way of life. Unfortunately, too much effort relatively has been put into the religious work in the cities and the program seems indeed to be upside down, the most urgent things being most neglected.

According to the writer's idea the cities might even be left to take care of themselves, but energy must be concentrated on rural evangelistic work, particularly in isolated places. More primary and vocational schools should be opened so as to impart the elements of knowledge and to give people training for earning their living so that all may have honest work. Through the help of religion they will be able to see a new standard for their moral life. It may be that students in the cities will not be willing to take up teaching in isolated villages and the same will be true of preachers. This problem must be tackled and a solution sought in our training of rural teachers and rural preachers. The educational field may be divided into three—capital cities, small cities and rural places. Graduates from the first might be asked to teach in the second, and graduates from the second to teach in the third. In some such way we may deal with this great disparity of education and religious knowledge and the blessings of independence and peace can be spread through the whole people. These are the steps by which hardship may be overcome and the nation be established in security.

S. W. WEN

Commissioner for Foreign Affairs
Nanking.

THE PRESENT SITUATION IN CHINA

Letter to Churches and Missions

Dear Friend:

The Executive Committee of the

National Christian Council has given long and prayerful thought to the present situation in this country and our Christian duty relative thereto. In this discussion we have been helped by a paper by Mr. S. T. Wen written for the National Christian Council after his unique experiences in investigating the Lincheng affair. The discussion has been a very frank one in which Chinese and missionaries have shared equally. We have been led to approach the missions and churches in China in order to present an aspect of the question which we believe to be peculiarly that which we should consider. To governments, local authorities and the general public the duty of seeking to maintain order and to secure persons and property from unprovoked attack may well be the chief consideration, although even for such it is important to remember the underlying causes. As Mr. Wen's paper reminds us, the duty of the Church cannot stop at an interest in the suppression of crime. Its causes must be sought out and dealt with. He deals with three among others, the terribly low economic conditions, profound ignorance, and the influence of a relatively small number of leaders coming into an area which, even with these other causes, might without such leadership remain peaceful.

For the church it is necessary to realize that lawless persons, even the worst leaders, are not simply "a danger to society". They are also "men for whom Christ died" and whom we are set in the world to seek and save. Are we approaching the problem in this way? If we do so we may get to deeper causes of our present distress and make a contribution which no other group can make. For after all there is no solution apart from Christ. He would have us minister to men's bodies, minds and souls in unquenchable love.

We therefore venture to ask you to consider—

1. Whether there is any special duty along this line which rests upon your church or mission?
2. Whether Mr. Wen is right in suggesting a disproportionate amount of work in the city as

contrasted with these very needy country areas?

If you decide to undertake any special service or make any changes in policy after weighing these matters, will you kindly let us know?

It need perhaps hardly be emphasized that we have no idea that this letter covers all aspects of the problem which is a very complex one and cannot be separated from the general situation in political and social affairs. All we feel able now to do is to direct attention to a special aspect of it easily overlooked and in a certain sense that to which the Christian forces have a peculiar relationship. To put it in another way, even supposing that the authorities in all parts of the country were successfully suppressing this lawlessness, would we as Christians have no further duty? Do we believe that the ultimate remedy is the Christian Gospel, and what are we doing to demonstrate that belief?

A LETTER ON MAH JONG

To the Federal Council of Churches in America.

The Committee of Reference and Counsel.

The Standing Committee of British Missionary Societies

Brethren:

We wish to draw your attention to the rapid growth of Mahjong in America and England and its effect in certain parts of China.

Mahjong is a Chinese game which has been played for many generations. It is almost invariably played for money. The stakes are often very high and as much as \$1,000,000 has on occasion been lost or won in a night. It is played among all classes, but broadly speaking it is not countenanced by Chinese of high moral standing.

To our great sorrow the practice of played Mahjong for money is increasing not only in China generally but in the Christian Church. This increase in not a few cases can be traced to the

fact that the game is being now so largely played in the so-called Christian countries, which is supposed to give a certain sanction to its use by Christians here. This would be an argument easily dealt with were it not that good Christian folk are among those who are joining in it.

It is not for us to condemn such persons, nor would we say that it is wrong to play mahjong without stakes. We do however feel that, in view of the terrible curse to this land which comes through gambling and in particular through this form of it, Christian people in England and America should seriously consider whether they ought not to place a limitation upon what may seem to them to be quite legitimate enjoyment. We may remind you that the apostle said "All things are lawful, but all things are not expedient." In particular we believe the facts should be brought before prospective missionaries who on their journey to China may, and often do, learn mahjong without having any idea of the way in which this game is regarded by the Christian conscience of China and the danger which it is to the country and even to the church.

This letter is the result of a very strong conviction on the part of a group of Chinese Christians who recently met for a retreat in Hong-kong. The Executive of the National Christian Council, after hearing from them, feels it right to pass the matter forward for your earnest consideration, and it trusts that you may find some way by which the matter may be brought to the prayerful attention of Christians in England and America.

COMMISSION ON CHURCH AND INDUSTRY

Policy and Programme.

The National Christian Council seeks to serve the Christian forces of China, in matters of common agreement, by action under the following two main headings:

- (a) By seeking to strengthen existing organizations in carrying on the work in which they are severally engaged.
- (b) By initiating action in such matters as lie within the province of the N.C.C., rather than that of any other organization.

The Commission on Church and Industry believe that the following services can be rendered within these limits.

- I *Promotion:* The zone of common agreement has been clearly expressed by the National Christian Conference, 1922, and reaffirmed by the N.C.C. a year later. The three standards there stated need to be explained, emphasized and defined. The Church needs to be helped to face up to the undoubted difficulties of carrying out or enforcing them. Outside this area no clear expression of agreement seems yet to have been reached. As it may be reached it will probably be right to increase activities under this head.
- II *Correlation:* Where several organizations in one district are undertaking work by bettering industrial and social conditions or relationships, it would clearly be well to coordinate these activities. Further the coordination of various types of work done in China and the relation of them to a common policy clearly comes within the sphere of the N.C.C.
- III *Advice:* In several cases definite pieces of social service are being undertaken and experiment looking towards new social order are in progress. To collect material, to give skilled advice in regard to experiments, to help generally to give local work on to fruitful results would seem to be a much needed service.
- IV *Research:* For all the above activities we all need a better

equipment of knowledge of the facts and more concentrated thinking. The establishment of a centre or centres for research directed towards the solving of practical problems and building up a truer conception of what the Kingdom of God in China really means and how it may be set up, would seem to be an obvious step towards this end. Whether such research work would be a department of an existing institution or not and what the Council's relation to it should be are matters still to be determined. Immediate steps should be taken to forward this matter.

In following out these four lines of service the Commission believes that it is of the utmost importance that our problems be faced from the Chinese view-point. It is easy to import a Western outlook and method which may make it difficult for new ideas to take root in Chinese soil. The following methods are proposed: Policy and Programme.

(1) *Local Conferences*: at which a representative of the Commission would be present. The main topic would be the application of the three standards locally. Time would be given to explaining their meaning, examining into the local conditions and difficulties, and discussing lines of advice. These gatherings should be no opportunities for stirring the conscience of local Christians and workers on this whole matter.

(2) *Preparation of Literature*: This should be mainly directed towards these ends:

(a) The explanation of the three standards.

(b) The publications of facts.

(c) The enforcement of the general principles which should guide the Church in relation to industry.

(d) *Longer visits to special centres*: as the staff permits arrangements should be made to loan a worker for say 3-6 months to a particular centre where there is need of organizing or starting work along

the lines approved by the Commission. Such a worker would contribute special knowledge and experience and would, for the time being, be the servant of the local committee.

(4) *Special institutes or summer schools* at which preachers, teachers and others would be brought together for concentrated courses in order to help them adequately to handle these questions.

(5) *Courses of lectures* given in connection with schools, colleges and seminaries where no adequate provision is made for training students to face industrial problems intelligently.

(6) *Foreign advisors*: From time to time specialists should be brought to China to examine and report on special conditions and problems and in other ways to render expert help as the occasion demands and opportunity offers.

(7) *Scholarships for special study*: Promising students should be given chances for technical training in China and abroad and for a wider study of the facts of modern industry so that a body of well trained men and women may be available for this work all over China.

MISSIONARY COOPERATION IN VIEW OF DOCTRINAL DIFFERENCES

Minute 64 of the International Missionary Council held in Oxford, July 1925.

The International Council has never sought nor is it its function to work out a body of doctrinal opinions of its own. The only doctrinal opinions in the Council are those which the various members bring with them into it from the Churches and Missionary Boards which they represent. It is no part of the duty of the Council to discuss the merits of those opinions, still less to determine doctrinal questions.

But it has never been found in practice that in consequence of this

the Council is left with nothing but an uncertain mass of conflicting opinions. The Council is conscious of a great measure of agreement which centres in a common obligation and a common loyalty. We are conscious of a common obligation to proclaim the Gospel of Christ in all the world, and this sense of obligation is made rich and deep because of our sense of the havoc wrought by sin and of the efficacy of the salvation offered by Christ. We are bound together further by a common loyalty to Jesus Himself, and this loyalty is deep and fruitful because we rejoice to share the confessions of St. Peter, "Thou art the Christ, the Son of the living God", and of St. Thomas, "My Lord and my God". The secret of our cooperation is the presence with us of Jesus Christ, Human Friend and Divine Helper. From this common obligation and this common loyalty flow many other points of agreement, and our differences in doctrine, great though in some instances they are, have not hindered us from profitable cooperation in counsel.

When we have been gathered together, we have experienced a growing unity among ourselves, in which we recognize the influence of the Holy Spirit. At these meetings we have come to a common mind on many matters and been able to frame recommendations and statements. These have never had the character of command or direction, and it has always rested with the Churches or Missions to give them, if they would, authority by adopting them or carrying them into action.

Cooperation in work is more likely to be embarrassed by doctrinal differences than cooperation in counsel. Yet there is a wide range of matters such as negotiations with governments, the securing of religious liberty, the combatting of the evils arising from the sale of narcotic drugs, collection and survey of facts, investigation of educational method, etc. which are not affected by doctrinal differences. A still more imposing list might be drawn up of types of work in which impediments from doctrinal differences might have been anticipated, but experience in many lands has shown that most valuable cooperation is possible

between many churches and missions. Such are the translation of the Holy Scriptures, the production and dissemination of Christian Literature, the conduct of schools and colleges and medical institutions, and provision for the training of missionaries. Every piece of cooperation in work which the Councils encourage or guide is confined to those churches or missions which freely and willingly take part in it. It would be entirely out of harmony with the spirit of our movement to press for such cooperation in work as would be felt to compromise doctrinal principles or to strain consciences.

SPECIAL WORLD-WIDE EFFORT OF PRAYER

Minute 65 of the International Missionary Council.

Resolved that whereas the awakening peoples of Asia and Africa are now weighing in the balance the claims of Christ upon their allegiance; and

Whereas the growth of indigenous Churches involves profound changes in the relation of missions and missionaries to those Churches; and

Whereas the demand for education throughout Asia and Africa calls for large changes in the work of missionary education and constitutes a challenge to the Christian Churches to send of their best to aid in the work; and

Whereas both perplexity and the opportunity of the situation in the Near East constitute a call to prayer for the missionary enterprise in Moslem lands; and

Whereas these and other developments raise issues of unparalleled importance to the welfare of the whole world.

This Council most heartily welcomes the proposal to institute a special world-wide effort of prayer, and earnestly calls upon its constituent national councils and the boards in connexion therewith to respond to its appeal on the subject.

And that with a view to concentrated effort, it is suggested that

prayer should be made upon some fixed day according to the convenience of the various Churches or Missions. The date proposed is St. Andrew's Day (November 30), 1924—and failing that, such other date as can be arranged.

And that the above resolutions be committed to the officers with instructions to confer with all the national missionary organizations represented in the Council.

NOTES AND COMMENTS

A Bible Reading Church.

At the request of the Executive Committee Dr. Bondfield of the British & Foreign Bible Society has prepared a very suggestive article on the subject of A Bible Reading Church. Owing to the large amount of matter which has to be put into this number and the length of the article itself, it has been held over until the next number. If there is a demand for reprints these will be published later. It will also appear in an early number of the Chinese Bulletin.

Movements of Secretaries.

During the summer the secretaries were scattered all over China. Rev. K. T. Chung was in the province of Kwangtung and in Hongkong, attending conferences, holding retreats and visiting the country districts. Miss Fan spent most of the summer in Shanghai, but visited Wuhu and Kuling. Bishop Roots went up river as far as Shasi and Ichang and north to Shansi where he joined in a conference at Yu Tao Ho. He then came to Central China for the Kuling Convention and retreat, and subsequently went south to Foochow and Kuliang. Peter Chuan visited Amoy and gave several addresses at an important conference there. Dr. Hodgkin lectured at two student conferences in Nanking and at a Y.M.C.A. summer school at Kuling, and took part in the Kuling Convention and retreat.

The force came together for a week or two in September for committees

and are now again separated. Bishop Roots, who still carries the double responsibility of diocese and N. C. C. secretariat, is in his old haunts in Hupeh. K. T. Chung is off to Szechuen where, with Miss Daisy Brown of the Y.W.C.A., he is visiting the churches and the Szechuen Christian Council. Miss Fan pays a protracted visit to the areas round Wenchow in Chekiang, presides at the Y.W.C.A. Convention in Hangchow and then goes to the Methodist Jubilee in Foochow. She is giving much time to a study of the problems of the Christian Home in China. Dr. Hodgkin remains as Resident Secretary until Nov. 30th when Bishop Roots relieves him and he will be free to travel in connection with the work of Retreats and Evangelism and the Industrial Commission. In the meantime he is visiting Peking and Hangchow for special meetings.

Rev. E. C. Lobenstine is expected back in January. He has been attending meetings in Europe, investigating the present position regarding opium, interviewing Board Secretaries and in many ways helping the work of the Council. Our other honorary secretary also visited Europe. He met with a very warm response in England, Germany, Sweden, etc. It is clear that both he and our other representatives, Dr. Y. Y. Tsu and Mr. Lobenstine, served China right well at the International Missionary Council meetings held in Oxford last July.

Work opens up on every hand, and the secretaries cannot compass all they are at least trying to meet the needs as presented to them. All centres which believe a visit would be timely should lose no time in mentioning the matter, as plans have to be made well in advance.

Week of Prayer—Day of Prayer.

Arrangements have been made usual for the observance of a Week of Prayer at the New Year (forthcoming) and full information is being sent to churches and missionaries throughout China. Those who do not receive information are asked to write for it, as sometimes the mails are uncertain. Readers of the Bulletin will notice that in addition to the International Missionary Council

has issued a special call for the observance of *St. Andrew's Day, Nov. 30th, 1924*, in order that there may be at that time a world-wide effort at prayer for the progress of the Kingdom of Christ in these most critical days. We earnestly hope that at this time the churches throughout China may take their full share in joining with those in all other lands along the lines suggested in the statement printed in this issue.

Student Groups in Colleges.

In order to stimulate a wide study of the problems being faced by the church in China, the National Christian Council has prepared a leaflet in which some of these problems are set forth, and has in course of preparation suggestions for study on each of the six main headings,—namely, the Industrial Situation, the International Situation, the Christian Home, the Anti-Opium Crusade, Rural Problems and the Indigenous Church, Deepening of the Spiritual Life. This matter is being prepared in Chinese and will be sent on application to those who are interested in starting such groups. The idea is to bring back to the Council the results of such study so that the Council may be kept in touch with the thought of Christian students and teachers and be helped in seeking a solution of the different problems mentioned.

Committee on Work for the Blind.

This Committee wishes to remind missionaries and others that with the help of the Mandarin Braille Primer *more familiar with the Mandarin pronunciation of the Chinese characters* they can teach Chinese blind to read and write Braille Script. This places the definite obligation upon all those who are in touch with blind in China, to help in part at least the night of these unfortunate people by teaching them to read the literature—mainly Scripture portions which has been prepared for them and to communicate with others by means in their Script. Primers and other books and all writing requisites are stocked by the Committee. For names and full information will be sent on application to the Secretary,

Mr. U. Briner, 3 Hongkong Road, Shanghai.

Resolution on Opium.

The following resolution (see foot of page) was passed by a meeting of missionaries at Kuling which faced the very serious menace to the life of China and even to the moral standing of the church through the present increase of the growth and use of opium, and in some centres the persistent efforts being made to force this upon the population by military pressure. The movement for the observance of a special Sunday when preaching and prayer on this subject shall be a feature of the services all over the country is being initiated by the Peking Committee and will surely have the warm approval of all the churches. Look out for announcement of this in the next Bulletin.

Publications.

The Council is putting out a number of publications which are calculated to stimulate interest and help thought on different lines. Practically all publications are in both Chinese and English. Those already published are:—

The Country Church and Indigenous Evangelism by S. J. W. Clark, 12 cts.

Retreats—What they are and how to hold them, 5 cts.

Annual Report of N. C. C. with minutes of May meeting, 20 cts.

Brief Statement of N. C. C. (in English), free.

What the N. C. C. is doing (especially for students) in Chinese, free.

Reprint of the section of the Report of Commission II dealing with economic and industrial problems.

Article by M. T. Tchou

The Social Gospel in China by Sherwood Eddy—English only.

Collective Bargaining by Kirby Page—English only.

In course of preparation or hoped for:—

The Rural Problem in Kwangtung by Rev. K. T. Chung

The Gospel Village of Shensi by Rev. H. C. Tung

Chin Cheng—Fukien Christian Controlled Village by Mr. S. P. Chuan

Evangelistic Policy and Methods in Tchangchow-Siaochwang by Rev. A. G. Bryson

Survey of Wuhu Farmers, popular edition, by Prof. Buck

Founding the Church through Village Primary Schools by Rev. A. G. Bryson

Interpretation of Christianity in Terms of Society by Rev. R. B. Whitaker

Topics and Questions for use at Retreats

Notes on the Three Industrial Standards.

Through the N. C. C. office you can obtain:—

Minutes of International Missionary Council at Oxford, 25 cts.

Centenary Conference Records, which will be sent free to anyone who forwards 15 cts. for postage (Hongkong 20 cts.)

For \$5.00 a year all N. C. C. publications will be forwarded as they are produced. For \$1.00 a year you can ensure being kept on the mailing list of the Bulletin.

The following are subscribers of \$5.00: C.W.L., A.R.K., J.M.Y., J.W.D., J.C.H., G.M.N., M.S., C.G.S., F.H.H., R.O.H., F.M.P., H.S.P., R.H., E.W.L., J.F.B., G.R.S., E.H.E.

Directory.

The 1924 Directory is now being compiled. It would be much appreciated if new missions not yet listed in the Directory would notify this office of where they are located, list of missionaries, work engaged in, etc. It would also be appreciated if we were notified of missions which have closed down their work. We are trying to make this Directory a true record of missionary workers in China and ask for your cooperation for through that alone can this objective be attained,

RESOLUTION PASSED AT PUBLIC MEETING HELD IN THE KULING CHURCH

On the 6th of August 1928.

WHEREAS, the cultivation, use, and trade in opium, its derivatives,

and allied drugs are again assuming such proportions as to form a deadly menace to the life of the nation as a whole and particularly to the spiritual life and growth of the Christian community, we earnestly believe that the time has come to summon the Christian Church to withstand this evil in the name and power of God.

WE THEREFORE make the following recommendations, viz.,

(1) That the National Christian Council set aside a day, or days, this autumn when special prayer shall be offered by all Christian congregations and sermons preached on the drug evil and its menace to the physical, moral, spiritual and national life of China, and that the National Christian Council be requested to prepare placards and tracts giving the outstanding facts of the drug traffic suitable for placing in the hands of all Christians, if such be not already available.

(2) That all Christians honestly face the present conditions with regard to opium, its derivatives, and allied drugs, and endeavor to realize how far they are called by God and are themselves willing to face the consequences of a decided stand against this evil.

BEAR YE ONE ANOTHER'S BURDENS.

Prayer is asked for the sufferers in Japan. As winter comes on their

situation will be aggravated. There may be some tendency for people to forget and give less generously. For our fellow-Christians let us pray that the movement toward closer unity arising at this hour of trial may be quickened and that we in China may be drawn nearer to our brethren in this time of sorrow.

The secretarial plans are mentioned elsewhere. Especially for K. T. Chung and Miss Brown in Szechwan let us ask for protection, and for a rich gift of the Spirit that they may bring a message from the Lord to our friends in that distant province.

The House of Bishops which acts on Bishop Roots' resignation (for the second time) and the election of his successor as Bishop of Hankow, meets at Dallas, Texas, on Nov. 14th. The Chung Hua Sheng Kung Hui authorities in China have definitely recommended that the resignation be accepted, and have nominated Dr. Gilman, now President of Boonoc University, to be the new Bishop, so that all looks to be in order for favorable action. But the issues are not yet closed. Let us pray for God's continued guidance to those who are responsible for the final decisions.

Shall we not continue to remember those who suffer from lawless bands, missionaries and others who have been captured, missionary leaders and committees who have to decide on policies, those who must face danger daily, the handits themselves that we may learn how to reach them with the Gospel and that they may turn from these paths to the ways of peace? Let us especially remember how deep are the causes and continue

in earnest prayer that China may be brought back to settled life with justice established and goodwill for the ascendant.

Let us remember Dr. Chuan as he takes up the anti-opium work.

May we pray that Dame Adeline Anderson will be helped to give of her rich experience to guide China in these days of transition and of industrial peril.

May we remember Miss Fan and others engaged with her in the study of the important problems of the Chinese home, changing from the patriarchal and clan system and needing a new basis and a firm sanction for morality.

Let us pray for the great conventions—Y. W. C. A., Y. M. C. A.—and that they may be wisely followed up—also for the Jubilee celebration in Foochow. May all such gatherings be a means of grace to many and lead not a few to a personal faith in Jesus Christ as their Saviour.

The Retreats being planned at various centres, the visitors who are going to them, the work which may follow from them in fresh evangelistic efforts or in other ways—all these matters call for continued prayer.

May we never forget that a part of prayer is PRAISE and that God gives us all things so richly in answer to our Father glad to know that we appreciate His loving kindness.

"I always pray with a sense of joy". Phil. i. 4.



Extract of letter from Edith C. Dickie, Ningpo, China, November 21st, 1906.

"Isn't heathendom awful ? When we were in Soochow we rode for an hour from the station of the new railroad, in chairs, to the hospital, and the sights along the way made me almost ill, and I felt I could not stand it another minute. Some of the old superstitions here in Ningpo seem incredible to me in this age. As I was coming along the streets of the city, with the smaller girls of the school, returning one day from Miss Zi's meeting, we met a rather intelligent looking man and woman, the former with umbrella, lantern and torch in his hands, and the latter with gong, dustpan and native broom. A child of their was ill, they had been told one of its spirits had left it, and they were out looking for it, - with gong to call its attention, lantern to find it with, and broom and distpan to sweep it up and carry it home ! As I looked away from this pathetic sight of mother and father in search of what they believed to be true, with anxious faces, into the bright happy faces of the girls, coming from hearing of Him who is able to free from terrible bondage pf superstition and fear, I praised God for the Mission schools, where the boys and girls are taken away from their heathen homes, and brought under the influence of the Light of the world, to be themselves in turn, lights to lighten the darkness. China is far worse than I thought it would be, and what the missionaries have wrought seems much more wonderful. But a perfect stampede of useful workers ought to move upon this people from home, and an avalanche of money be sent out to enable them to take this Empire for Christ just now."

(Signed) Edith C. Dickie.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

June 28, 1929.

No. 140.

To China Council
and Missions in China

Dear Friends:

"China is the greatest and most promising field under the care of Foreign Mission Boards. Greatest, because greatest in extent of territory; greatest because of the vast population, and greatest because of the industry, economy, patience and indestructible vitality of the people.

[When I went to Canton in 1880, the number of converts was not more than 13,000; the churches 320, of which only 18 were self-supporting; schools 350, and pupils in schools, 2500. These figures include the work of all Protestant missions in China. Today converts number more than 300,000; churches more than 5,000, hundreds of them self-supporting; schools close to 8,000, and pupils more than 200,000; Chinese pastors and evangelists close to 9,000; contributions of Chinese to evangelistic, medical, and educational work, \$1,500,000; in contrast with the \$10,000 given by Chinese in 1880.]

"In 1880 it was difficult to find Chinese willing to rent meanest shop for a preaching hall. Tact and perseverance were needed to secure a foothold in any of the market towns and cities. At San Ning, where I had to take a very dirty shop for beginning, outside of the city wall, we had to fight tactfully and persistently to secure the site on which the present plant is erected. The Literary class petitioned the magistrate to drive us out, and to destroy the little building, about 35 feet square, which we ventured to erect as a feeler of people's pulse. The magistrate stood by us, and after eight months spent in testing people's feelings, we ventured to begin a new building, erected at cost of \$5,000, the money given by Chinese. The church was self-supporting from the start. That building had to be torn down, and a new one erected, and an enlarged school for boys and one for girls took place of old narrow quarters. Today we have a plant for

June 28, 1929.

which the Chinese were recently offered \$110,000 Mexican, but that fine plant is not for sale.

"When I took over work in four districts in Southern China the converts numbered less than 50, and the value of equipment of the seven small shops, used for preaching purposes, was less than \$500. When I left China, the value of church buildings and schools was not less than \$200,000 Mexican. The seven small shops gave place to 20 organized churches and five enlarged buildings for preaching purposes. If Mrs. Fulton and I were 30 years younger we would be in China by the first steamer, and ready for the hardest field.

"It is my purpose to live long enough to see China strong with a centralized form of government, and the converts numbering one million, with idolatry practically abolished and all Protestant churches unified in one Christian church in China. Some one says, impossible. I have lived long enough, and seen enough, to know that the difference between the Possible and the Impossible is that the impossible takes a little longer time. Let us give the result of that experience to our new missionaries."

The above historic and prophetic optimism is from a letter of our good friend, the Rev. Albert A. Fulton, D.D. Honorably Retired from the South China Mission who celebrated his eightieth birthday on June 4 and to whom the Board by formal action extended "its heartiest felicitations on this event and its prayerful wishes for many more years of happy, constructive Christian life and service."

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(Copy of letter written by Dr. Lowrie to Mr. Wells, dated December 26, 1929)

FR. 35 1930
Dear Friend:

This is to wish you and Mrs. Wells a joyous year 1930 and to thank you for the welcome letter of some weeks ago.

May you both be kept hearty and happy throughout the year. May the Lord be the burden bearer and prosper in every way the work of your hands.

It is encouraging to see in my old station here the evident progress made during the eighteen years of my absence. The church has grown greatly both in numbers and in intelligence. There is much more Chinese shouldering of responsibility and this without any want of harmony between Chinese and foreigners. There is more Bible study too than there used to be. The medical work for both men and women is strong and spiritual. There is a little church in the city, an offshoot of the mission compound church in the suburb and it has been supporting financially its Chinese pastor. The boys' school has had difficulties and is depleted in attendance. Both boys' and girls' schools are under Chinese management, the latter, which also has a Board of Directors composed of Chinese and missionaries, is perhaps doing better work on the spiritual side at present than the former.

My eyes are considerably blurred in vision. The dim-sighted one has slightly improved so as to perceive outlines but not able to read print, so that an operation cannot be undertaken yet. Of course the Lord could heal it if He willed it.

I have been preaching in the street chapel.

With warm remembrances to Mrs. Wells,

Yours heartily,

(Signed) J. W. Lowrie

It is interesting to compare this scale of living with those of Dittmer in his publication, "An Estimate of the Standard of Living in China,"¹ keeping in mind, however, that a dollar buys more in North China than in Central, and that Dittmer's study began in 1914 when the cost of living was lower. Dittmer writes as follows:

'From the study of a large number of cases, it appears that a family of five can live in comparative comfort (according to local standards) on \$100 a year. This means that they can have enough food, though simple and poor, live in a house that will at least shelter them from the elements, have at least two suits of clothes, have enough fuel so that they do not have to go out and gather it, and have five dollars left over for the miscellaneous expenses, which will give them meat on feast days and tea quite often, almost every week; while, if there is no sickness, they may even make a trip to the temple fair back in the mountains.'

¹ See Readings in Economics by C. E. Remer, Commercial Press.)

The Philosophy of My Life

1. Why should I live?

We live in the world day after day. We must work to gain food and shelter through many kinds of difficulties. Why should we do in such a way? We scarcely pay any attention about the purpose of our living. I am afraid of that the purposeless living which will guide me to go into the dangerous way, so I must write out what I have thought about and hereafter I may do directly toward my goal.

Inst ad of stating my own purpose firstly, I am going to tell what I have thought about the meaning of life.

First I would say that to live in the world is a very bad or cruel work. It is because that nothing in the world can be given to me without toil and no man can get his materials of his own needs without doing pretense and evil. Such as I wat sweatly I have not thought about how many grains have been destroyed and how many animals and vegetables have their lifes been lost. I wear clothes very comfortably, but I could not know how many silkworms or sheep have been killed. I live in a very good house but I have not even thought about how many beautiful trees or woods have been destroyed from their natural rights for growing freely. Human beings could not live if there are no clothes and food, but to get these two is doing evil. So I think that to live is no good. And still other reasons can be given to prove it. Some one who has been conquered by the force of getting living in the world, work very hard, but at last he gets disease or goes to die., What makes him so? Because of wanting for living. Someone desires to satisfy his purpose of living, then he would do bad crimes against his fellow men. But by a bad happening or other dangers thousands of persons are perished. Why so? The sin of wanting for living enforces him so.

Second, I would say that to live is painful and nonsense. If I live one day in the world I would not be allowed to rest for awhile and would go to struggle in order to get my living. No matter whether there are some dangers or not, I would go to try it. There is no struggle, there will be no power of living. How painful it is! Even though I can get easy living through my struggle, the death will not allow me to stay a minute longer. After I was in the Valley of Death, what can I carry with me which I have gotten for my life by strugglings. So, to live in nonsense.

Third, I would say that to live is the preparation for death. A man grows older and older

from his youth to his death by eating food. He is busy all the time, such as studying, working, sleeping and many other kinds actions, are preparing for death. There is no meaning of his action but only spending time for preparing death. So I say to live is of no purpose but only prearing for death.

According to these three reasons, why still there are much persons who do not forbid the world and go to die? And is also true to me? It is because of the world "Hopefulness". We can clearly see that the pitiful coolies work very hard and painfully, but they are not sorry all day but happy enough. Why? It is because that they have a "Hope" in the future that will comfort them. War is a very dangerest thing in the world, and the soldiers know that perfectly. But why they are still going to fight? Because they have a hope of winning which will give them comfort or happiness.

As I already comprehend that man has no right to live and to live is nonsense. Why should I still not go to die. I would give two reasons:

First, though to live is evil and nonsense, I can not avoid to live. God gives us the life. All human beings are living, so I can not find other ways. I live because an indiscribable power enforces me so.

Second, I cannot avoid to live in the world, then turn to the other end I make my to have a hope in future. So I live because as others I have a hope.

2. How to Live?

I am enforced to live, so I must not treat myself with difficulties which will trouble me unfortunat life. I would seek my own happiness but without doing any harm against others. I do anything according to my own-conscious which will choose for me which can give me happy and which cannot.

The happiness, which I am going to seek, is varied according to my changes of environment. As I am now a student, the great happiness which I want to obtain is getting knowledge. If some years later I become a teacher, the very happiness which I want to obtain will be the faith of my student who will believe that I am a good teacher.

3. How to meet Difficulties

I already noticed that to live is meaningless, so I do not care about any difficulties which come into contact with my conscious, left by unconsciously about the term Fate which had been left by unconsciously

contact with my conscious. I believe firmly about the term "Fate" which had been left by Confucius. If any man, who is my intimate friend, dies away, I can comfort my sorrow by thinking that is his fate and also I think that is his duty, which he prepared many years to finish. It is the duty of death. If any difficulty disturbs me to do what I think is right, I can comfort my disappointment by using the word "fate".

I believe that I will not meet any difficulty as I think the world is only a playground of human beings and nothing can be left after its close. Even if I meet them sometime, I can conquer them with my philosophic thoughts.

My Philosophy of Life

Introduction

- the goal of my life
 - What is the goal of my life?
 - Why should I have this goal?
- How to reach this goal
 - Necessities
 - Conditions
 - Methods
- Difficulties
 - What are the difficulties?
 - What are their sources?
- How to overcome the difficulties
 - What may be my helps?
 - Which is the best one?
- Conclusion

Introduction

The period of studying is the epoch of preparation of life. Now I am here studying, but after a few years, I shall have to do something and to earn my life. How can I live a good life then? How I am preparing now will greatly affect it. But I have hitherto neglected this. What a pity it will be!

As I have attended the Religion Education Class this semester, I should say that I am very fortunate to have such a precious opportunity. Led by Mr. Diterich, we have fully discussed some of the most important problems concerning our life. This helps me to know something about my life. Now I am to write a few points about my life which I have had in mind.

The Goal of my Life

Before I was born, I knew nothing, nor had I expected to live in the world. Since I have no choice but to come to the world, the world seems to be meaningless to me. If it would be the truth, I will not live any longer; I may go to death at the very moment. But I not only am unwilling to die, also think that my life is the most precious and most valuable thing in the world. Then what shall I do with my life?

No doubt is human life a struggle, to get the daily necessities of life is really uneasy. Then I must do something worthy of struggling for. What is it? There may be many various purposes of life. Which should I choose?

Someone has suggested that his purpose of life is to seek happiness. This is by no means a bad one. But one who has determined to seek his own happiness will hardly care much of others, though he does not harm others purposely. This will easily produce some immoral effects. Moreover, it is very difficult - almost impossible to succeed in seeking happiness in the world. Strong and able as Napoleon was, he failed after all in satisfying himself. Can I succeed better than Napoleon? Then to seek happiness will not be good enough as the goal of my life.

What is the goal of my life now? In short, my goal of life is to be a good man. This may be somewhat ambiguous. And how and what will be considered as good then will be a problem. What is the standard?

The world is now of bad conditions. There are many calamities in various regions. Warfare often appears. But I believe that the days of peace of justice, and of charity will certainly come. The kingdom of God will surely appear. All the human beings - the ancients and we who are living now and our descendants all ought to work in preparing for such days will come. Any deed according to this idea will be considered good, and those against this idea will be considered bad. This idea is the motive of what I do with my life.

Why should I have this goal. There are two or three reasons. First, it is of high morality. If every one has this goal, the world will soon be peaceful and everything in the world, surely will be all right. Second, it is progressive. It will make man looking ahead and brave to do everything because he is doing a great task and a great hope is lying before him. If a third be given, it may be the fact that this is the best one I can find. But I dare not to say there is nothing superior to this. If there is any I should like to give this up and have the better one as an improvement over this.

How to Reach this Goal

Having determined the goal of my life, I will then begin to work in order to reach it. There are three things must be not overlooked. First, what do I want? Second, under what conditions can I succeed to reach the goal. Third, what should I do?

I can not do anything without my body, and so it is most fundamental thing of the necessities. I must, of course, have an excellent health. The materials, such as food and shelter then are indispensable. In order to be capable to the great task, I must have enough knowledge and a kind feeling. Above all, I must have a strong will to keep on without being tired and stopping. All these are the

essential necessities for me to reach the goal.

Plants will not live and grow if there is no sunshine, even though the soil is rich and the air plenty. So is my life in the way of reaching the goal of it. Having all the necessities all right, I am still in want of good conditions for my life. To have good conditions does not mean to have easy and comfortable time. If I have easy and happy days, I may be paralyzed by it. I had rather to live in a watchful way. I will have some good friend and we will inspire and encourage one another. In further importance, I will have intercourse with God. Under such conditions, I may reach the goal more easily.

After this, what should I do in order to reach the goal? Personally I will avoid the unfriendly feelings with others. I will help others as I can. To my country, I will oppose the warfares and try to prevent them. United with friends I will try to build a strong public opinion of good will between nations. I will persuade others to do so. I will do these with all my poor effort. This may be peaceful and the kingdom of God may come. If so, then I have reached the goal of my life.

Difficulties

There will be many difficulties. Iviroments will be my obstacle in the way to reach the goal. Many bad habits and practices in society will make me remote from the goal. Sufferings will disturb my mind. Fears will give me very troublous disturbance. Sometimes I am lazy and unwilling and fail to keep on. Sometimes I do not work because of the ghlessness and carelessness. Those make me difficult to succeed to reach the goal.

But where do these difficulties come from? What are their sources? The first two- ivironments and the habits - come from outside,- from the society, from the government, and from other systems. The others - sufferings, fears, laziness, unwillingness, thoughtlessness, and carelessness - come from my own heart. The former ones will be overcome easily if I have enough power in my heart. But I am not so powerful to overcome them. The latter ones which come from my own heart will be irrisistable as I have not, enough power.

How to Overcome the Difficulties

Since I have not plenty power I can not overcome the difficulties myself. I have to secure help from other things. From where I can get help then will be a problem. There are four most powerful things in

the world, science, art or aesthetics, philosophy, and religion. Which one of these four can meet my need as my help?

Science may give me knowledge and make me know more about the materials, but it can not help me to overcome the tyranny in my own heart. For an example, among my fears, one is of the death. Will science help to avoid this fear by its explanation that the cause of the death is merely the fact that the cells of the body stop their works? It will not do; nor can it help me to meet the sufferings.

Art or aesthetics can make me happy sometimes. It may help me to forget my sufferings. But it can not me to overcome fears. Moreover, it make me repose in its sweetness and care nothing about the goal of my life. It may help little and trouble me much.

Philosophy, like the first two, is too impersonal. Only the statement of theories and principles can hardly help me. It must be some personality that can be my help to overcome the difficulties, the obstacles in the way to reach the goal of my life. Then I should search my help in the religion. There are a few various religions in the world. Which one should I choose?

Confucianism tells nothing about the death. It is a kind of philosophy rather than a religion. It can not help me to avoid fear, though it teaches me to endure sufferings and be eager to work in the world.

Buddhism teaches me to get rid all my desires. Its ideal will be that all is nothing. It makes me not to do anything. How can it help me?

Mohammedanism cares little about morality. Its supreme God does as he wishes, so he may be either good or bad. It makes man contempt ladies. It can never help to be good but encourage me to do evils.

There are still many minor religions, but I need not care about them. I should look at the most powerful religion - Christianity.

The God of Christianity is the creator of universe, the source of life, and our heavenly father. He is true, always good, and the only one. The meaning of Christian's life is to have fellowship with God.

This will surely be my help to overcome the difficulties, If I have fellowship with God, I will never be bad, lazy, and unwilling to work. I will meet my sufferings easily because I am working for God, and it is not necessary to care about the little losses. I will

avoid all fears, because I believe God and depend on Him. He will never harm me, but help me by means of something I fear.

Conclusion

The goal of one's life is the most important thing. But no matter whatever it will be, one must work in order to reach it. In the way of reaching it, he must meet difficulties which he can not overcome himself. Then he must have some help.

The goal of my life is to be a good man. I will work with all my effort. To overcome the irresistable difficulties, I will secure help from religion, because only religion can help me to overcome them. Christianity is the best and most powerful religion in the world. It can help me in very way to overcome my difficulties. It is the most precious thing in the world I have ever had. I will not give it up anyhow.

Student's name

Shi Tao-tsi
University of Nanking.

Weihhsien, Shantung, Oct. 5th, 1926.

Dear Dr. Speer and Dr. Kerr:-

You asked the singer, Mr Li Bao Dei, who is the 18 favorite themes or texts, that Feng Yü Hsiang's), to write as many of emphasize, in preaching to the soldiers. Mr Li could not remember all of them. But the following are those that he recalled:-

"Believe in Almighty God."

"Present your bodies a living, pure sacrifice." Rom. 12:1.

"Seek not to be ministered unto, but to minister!" Mk. 10:45.

"Except a grain of wheat fall into the ground die, it abideth by itself alone; but if it die, it beareth much fruit." John 12:34.

"When thou goest forth to battle, with all care beware that thou do no wickedness."

"Fear not; for God is with you." Adapted perhaps from Is. 41:10.

"The sting of death is SIN." I Cor. 15:56.

"Do not harrass the people." Adapted from Lk. III 14.

"Sincerely love the people." Adaptation, perhaps, of Lev. 19:18.

"Swear death, that you may save your country."

"Do not fear Death."

The above are all that Mr. Li recalls. You will see that some are clearly bible texts. Others are adaptations of the meanings of certain religion. And the warnings are directed at the peculiar glaring sins of the soldier's life in China, the almost universal soldier's habit of using his position, and power of "The gun" to extort, harrass, and abuse, when he does ^{not} actually loot and rob.

Very sincerely,

Feng Yü Hsiang

For Release Saturday, Oct. 11 and thereafter.

Department of Publicity,
Board of Foreign Missions of the
Presbyterian Church in the U.S.A.,
156 Fifth Avenue, New York City.

1930-1930

Mr. Speer

No evidence has come to hand that any restraint has been placed by the Chinese government upon the preaching of the Gospel in churches, chapels, markets or homes, according to a statement of policy for the present situation in China, adopted Oct. 6 by the Presbyterian Board of Foreign Missions. On the contrary, says the statement, the almost universal report is of an unparalleled receptiveness to the Gospel and its members on the part of the Chinese people, and even among the students of certain government schools. In making public this statement, the Board indicates that the adoption of permanent policy will naturally await reports of findings of an all-China conference of Presbyterian missionaries held in Hangchow during the summer and the meeting of the Presbyterian China Council in Shanghai in September, and "desires that the present statement shall be regarded as entirely provisional and to be revised if necessary when the important reports have come to hand."

The statement adopted by the Presbyterian Board follows:

The publication of a permanent policy for the year would naturally await a report of the findings of the all-China Conference held in Hangchow in late July and early August, and also a report of the deliberations of our China Council at its meetings in September. Unable to await those reports before coming to some understanding, the Board desires that the present statement shall be regarded as entirely provisional, and to be revised if necessary when the important reports have come to hand.

1. No evidence has come to hand that any restraint has been placed by the Chinese Government upon the preaching of the Gospel in churches, chapels, markets or homes; but on the contrary, the almost universal report is of an unparalleled receptiveness to the Gospel and its messengers on the part of the

- 2 -

Chinese people, and even among students of certain government schools. In view of the fact that our evangelistic missionaries are fewer by 15% than in 1925, the Board would cooperate to the fullest degree possible with the Chinese Church's present great Evangelistic Movement by calling and appointing to this work China's full usual share of the accepted candidates of the current year, by making at least the usual provision for theological schools and Bible training institutes, and by urging all missionaries whose activities in other directions are hindered to devote themselves to enthusiastic evangelism with their Chinese associates.

2. The medical work is as needy and as successful as ever, yet the number of doctors and nurses is less by more than 20% than five years ago. This work is so highly appreciated by the Chinese for its tangible benefits, and goes so hand-in-hand with direct evangelism that there should be no diminution of the American Church's efforts to man and maintain this beautiful ministry to body and soul.

3. Never has there been greater need than now for high-grade Christian literature in Chinese. Never a larger welcome accorded it. The Bible and Tract Societies are selling more books and tracts than ever before, and the new dignity acquired by the vernacular as a literary medium, affords an unparalleled opportunity for Chinese writers and foreign translators.

4. A very serious situation confronts our educational work throughout China. The Nanking Government demands the early registration of Mission Schools of all grades, insisting that Senior Middle Schools and Colleges shall not require any students to pursue religious courses or attend religious exercises, nor "entice" students to elect religion; that schools of lower grade shall absolutely exclude religious courses and exercises. The educational authorities have in some cases refused passports to Chinese students expecting to pursue religious courses abroad, and have prohibited the holding of Daily Vacation Bible Schools.

- 3 -

A dignified protest by the Church of Christ in China and eleven other ecclesiastical organizations against this "denial of religious liberty in the name of religious liberty" having been positively rejected by the Minister of Education, the Board feels that, pending conference with the field, as to the continuance of our schools under these conditions, it will not be wise to ask the Church to expand its educational work in China at this time. The Board, however, cherishes a strong hope that wiser counsels will soon prevail in the Chinese government, opening the way to enlarged Christian educational service.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

August 18, 1930.

TO THE OFFICERS AND MEMBERS OF THE BOARD

Dear Friends:

During these vacation days, when the Board does not meet and its officers are in turn absent from the office for some weeks in succession, it seems wise to send to you copies of two important documents recently received from China since they vitally concern the interests of our work in that country. You probably all know that a conference was held in the spring to decide upon the attitude of the Church of Christ in China toward recent educational regulations promulgated by the Nanking Government. A committee was appointed at that Conference to draw up a formal protest and petition to present to ^{the} Government Ministry of Education. There was considerable delay in accomplishing this since it seemed desirable to secure the endorsement of other ecclesiastical organizations to the protest. It finally went in about the first of July, signed by twelve organizations. The protest was as follows:

"We, the undersigned, are herewith submitting to you a petition for your consideration. The purpose of this petition is to request your honorable Ministry to allow all grades of church schools to have elective religious courses and to permit the primary grades to have the privilege of worship.

We have conducted private schools for many years, and up to the present such schools are in almost every part of our country. We have taken it as a natural assumption that, during this period of reconstruction, our Party and National leaders are eager to train men and women to serve their country under the supervision and direction of the Government and that the Regulations of the Government issued on August 29th, 1929, by your honorable Ministry, have as their purpose to assist these private schools to carry on their work and to maintain a high standard of excellence.

But when we make a careful study of the Regulations with particular reference to Chapter I, Article 5, stating that

'A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled or enticed to participate. No religious exercises shall be allowed in primary schools.'

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and in view of the official interpretation put on the first sentence of said article as prohibiting voluntary religious instruction in schools lower than senior middle, we are bound to feel that those restrictions are of such a nature as to make it necessary for the majority of our church schools to discontinue.

The consequence of this, we fear, is that a large number of non-Christian students who are willing to be educated in our church schools, as well as most of the Christian children and youth, will lose the opportunity of an education under Christian influence. This is indeed a matter of vital importance and calling for negotiation.

We therefore have called a number of conferences during the last half year to find ways by which we can carry on our educational work. It is unanimously felt that the circumstances compel us to protest against the provisions of Chapter I, Article 5 of the Regulations Governing Private Schools and the official interpretation thereof, and to submit the following reasons for our position for your consideration.

First, the purpose of the Church in conducting schools is to nurture Christ-like personality, to serve society and state. There are many facts to substantiate this statement which we need not mention. We firmly believe that the real value of education is not only to impart knowledge or to provide vocational training. In the broader sense, education should enable the students to appreciate the beautiful, good and true so as to be able to give expression to beauty, goodness and truth in their conduct. This can be realized to the highest degree, we believe, only through the gateway of religion.

We also are of the firm conviction that the religion of Jesus Christ, his teachings of love, liberty and equality, and his vicarious sacrifice, are such as can inspire and enable the students to achieve the ultimate aim of education, namely, the development of healthy and perfect personality.

Because of this conviction, we have in our schools offered religious courses besides courses on natural and social sciences, and conducted worship in addition to other meetings and services which are required of the students of the Government. We hope by those methods that the students will be enabled to understand the meaning of life, a life after the pattern of Jesus Christ, that they may through personal cultivation experience a rectification of their nature and a sincerity of purpose. If they have limited opportunities they can perfect their own personality. If they have a wider sphere of service they can benefit humanity.

The reason why Christian schools have religious courses and worship is from the sincere desire of educators to realize Christ's great purpose to help in the establishment of the

personalities of others through personalities already established, to aid others to their ultimate achievement through those who themselves have achieved.

Secondly, regarding the question of separation of religion from education: There has been a strong movement during the last few years in educational circles for the 'separation of religion from education'. It is maintained that churches should not use education as an instrument to propagate religion. It is held that the aim of education is to 'open the mind' of the students, and the aim of religion is to strengthen the faith of a man in an abstract being. To believe a Being which one can hardly conceive, it is argued, will make a man mentally blind, hence he cannot achieve liberty of thought and a full development of personality. Therefore religion and education must be kept separate. By so doing they have determined to suppress church schools, to forbid religious instruction and also to forbid religious worship. The wise have not considered. The masses have agreed to follow their lead.

But we do not think so. We believe that education should have as its aim the 'opening of one's mind'. We also believe that religion does not make one mentally blind. If religion tends to close one's mind to new knowledge, how can it be possible for us to propagate religion by means of education?

We have during the past in our schools made every effort at our disposal to teach natural and social science to the students who come to us. In addition, we have taught religion. This demonstrates the fact that religion and science are not mutually contradictory. When we consider the real value of education, we cannot conclude that education without religion is complete. A full-rounded personality is a personality mentally sound and emotionally sane. Reason and feeling cannot well be divorced.

Thirdly, in a country like ours, we cannot afford to discontinue educational activities. Think of the fact that thousands of children of school age have no opportunity for even a primary education. Think of these students who have had primary education and who are anxious for further study, but have no schools to enter! When we think of these, our hearts are heavy with grief. How can a nation be prosperous and strong when we leave the best elements uneducated and untrained?

We are aware of the effort made by our Party and national leaders to make education the most important part of the reconstruction program. We, the undersigned as organizations, philanthropic in nature, are anxious to share the burden, and there are children of over 200,000 Christians who need education. It is felt to be our duty to provide means whereby they will not be deprived of the opportunity for an education. We conduct schools because we deem it the most patriotic thing we can possibly do.

We have made no distinction between Christian or non-Christian students in our schools. When non-Christians wish to get an education in our schools, we do not ask them whether they are Christians or not. The only standard we require is their good character and earnestness for study.

We believe that religious liberty is essential to one's own conscience. In matters of faith, students have perfect freedom. We have never tried to 'entice' students in our schools to become members of the church. The reason why we have religious education is to guide the students to get a right start in their lives. To share such responsibilities with the Government, we maintain, is the duty of patriotic citizens and should not be prohibited.

Fourthly and finally, even if public and Government schools were sufficient in number for the purpose of educating the youth of the whole country, we still think that private schools have a proper place in the nation's educational program. Private schools are useful for the purpose of experiment. The advancement of civilization is largely dependent upon divergence in thought. If the Government holds certain theories regarding education and uses political power to put such theories into practice, leaving private schools no liberty at all in arranging their curriculum, we think it will not only work injury to the 'good-will' of those who conduct private schools, but also necessitate the Government educational authorities carrying on their work without the benefit of outside experimentation.

We have religious instruction and worship in our schools, because we are of the conviction that a full-rounded personality cannot be fully developed apart from religious experience and religious influences. This may be regarded as a new educational theory. How valuable this theory is, should be determined by facts. It is important that all private schools should be under the supervision and direction of the Government. It is equally important that the Government should recognize the right of private schools to experiment with new educational theories and to discover facts to support them.

In short, our church schools have religious instruction and worship because we firmly believe that education without religion is incomplete. The religion of Jesus Christ helps a student to give expression to the things most beautiful and most idealistic. It does not close the mind of an intelligent student, but guides him to understand the true meaning of life, a life that is worthy of living, a life for the well-being of others. The Government should permit private schools to teach such a religion and give it an essential place in education.

The word "entice" contained in Chapter I, Article 5, is vague and not defined. If it is to connote that one cannot even mention the name of Jesus Christ and his teachings to others, it would

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seem as if the Government had violated the 'freedom of speech' clause in the Party Program. The prohibition of conducting worship in private schools and teaching religion in schools lower than senior middle grade is also a violation of 'religious liberty' which was precious to the heart of Dr. Sun.

Dr. Sun fought a good fight for our country for over forty years. He was educated in church schools and even on his death bed, he proclaimed that he was a Christian. He did not regard religion as something which would make one blind to knowledge. He did not suspect church schools as institutions to drug youth and make them apathetic. Because he knew the essence of the religion of Jesus Christ and the functions of church schools, he whole-heartily supported Christian institutions to even the last moment when he was in this world. Why should his followers act contrary to his intention?

It is deemed necessary and our duty to call the attention of your honorable Ministry to all these facts and reasons as above stated. The consequences of Chapter I, Article 5, of the Regulations Government Private Schools and of the official interpretation thereof will mean education exclusively without religion, the closing down of a majority of our schools, and the loss of opportunity for an education to thousands of children and young people. Can our country afford such consequences at the present moment? We therefore sincerely hope that your honorable Ministry will reconsider the whole matter and so modify the article in question as to allow all grades of church schools to have religious instruction and church primary schools to have the privilege of worship.

Prior to the modification of the article in question, we beg your honorable Ministry to inform all the provincial and city educational authorities to postpone the date of registration, lest church schools be forced into an impossible situation and thus cease to exist. As to the maintenance of a high standard of excellence in our schools, we will do all we can to cooperate with your honorable Ministry.

(Signed) Church of Christ in China
 Methodist Episcopal Church
 American Baptist Society
 Protestant Episcopal Church
 United Lutheran Church
 Swedish Missionary Union
 Evangelical Church
 Church of the Brethren
 Rhenish Missionary Society
 Methodist Protestant Church
 Basel Missionary Society
 United Methodist Society."

The reply of the Minister of Education has just been received and is very discouraging, though the Chinese Christian leaders had feared that little if any concession would be made.

"Your petition requesting that all grades of church and mission schools be permitted to have elective religious courses and primary schools to have the privilege of worship, has been received.

"Upon consideration of the points raised in your petition, we find them not free from misunderstanding. Let us consider these points seriatim.

"1.--The first point, that we should use religious teaching in the training for life, is not far from the truth. But this depends upon whether you utilize in your teaching the ideals of all religions, such for example as the teaching of equality and mercy in Buddhism, of universal love and service of others in Christianity; one cannot limit the teachings exclusively to those of one religion. Furthermore, religion cannot be taught by outward forms and practices. If you conduct courses on religion and have worship limited to one religion only, this is in fact more outward formality and from the educational point of view is not an essential in the training for life.

"2.--In the regulations governing the establishment of private schools, the restrictions on religious education are not limited to one particular religion. If we allow any one religion to inculcate exclusively its own principles in non-adults of junior middle school grade and below, this will preempt their minds and deprive them later on when they have reached years of maturity of the ability to exercise freedom in the choice of their religion. This is really the placing of shackles upon their liberty of thought.

"3.--Since the principal purpose of your churches in establishing schools is to make education widely available and is not intended to employ education to entice or compel students to become church members, therefore the restrictions against the propagation of religion do not run counter to the prime purpose of the churches in conducting schools.

"With regard to the idea that all the children of the 200,000 Christians must be enrolled in church schools, this seems to us to be on the same plane as the attempt to view the world from your own doorstep and such an idea should not continue to be cherished.

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"4.--If You propose to experimint in education, basing your experimint on projects related to science and social conditions, this is something which the Government unquestionably approves and permits. Religion, however, is one type of abstract intangible imagination and is outside the category of educational theories and there is therefore no reason for the Government to permit religion in schools for the purpose of experimentation.

"To sum up: There is not only one religion. If we allow each religion in the name of education to vie one with the other to propagate religion, the natural tendency will be to create divisions and strife. The Ministry of Education, in order to guard against such a possible future calamity, is obliged to impose those restrictions which do not apply only to Christianity but to the other religions as well.

"Hence to have elective religious courses in junior middle schools and to have the privilege of worship in primary schools embodies obstacles too difficult to permit the Ministry to grant the request. Moreover, we hope that you will consider in a sympathetic way this our humble opinion regarding the restriction upon propagation of religion in schools. Let this be considered final and not subject to further review.

"(Sgd.) Moling Tsiang,
"Minister of Education."

A conference of Church Leaders was thereupon called to meet at Hangchow to consider the attitude which the Christian Church should take with reference to the maintenance of Christian schools in the face of this Government decision. We have as yet no report of that conference.

Sincerely yours,

Courtenay H. Fonn,
Acting Secretary.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE

NEW YORK

DEPARTMENT FOR SPECIFIC WORK

SECRETARIES

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BUREAU OF FOREIGN INFORMATION

MRS. A. W. DIMOCK
MRS. HALSEY L. WOOD

STATION LETTER FROM ISLAMPUR, WESTERN INDIA MISSION
WINTER - 1925-26

A BRAHMIN CALLS ON A MISSIONARY

A missionary who had been hard at work all day, meeting people from the villages, advising and ministering to them and hearing reports from schools and paying the teachers, was just ready to leave his office at dusk when a knock was heard at the door. It was opened to two young men whose bearing at once proclaimed them to be Brahmins. They removed their sandals and walked in while the younger said with an engaging smile, "I intrude myself." "Not at all," replied the missionary, "I am glad to have you come. Be seated."

When all were seated the younger and more talkative of the two leaned forward and said, "I am a stranger here. I came for a few days because I have been ill and seeing these two bungalows while out walking I said to my friend, 'What are these buildings?' and I was told that the American missionaries live here and so I have come out of curiosity."

"I wish to ask you some questions", continued the Brahmin. "It is not that I am jealous that I ask, but I am envious. I see how the missionaries come out here and work and no matter what the difficulties, they never lose hope but keep on working. I do not see such zeal nor faithfulness in our Hindu religion. I ask you therefore, what is the power that enables you to do this?"

The missionary made quick reply, "The power is the Spirit of our Lord and Master and Saviour, Jesus Christ." "Oh, I do not agree with you there," said the Brahmin, "my opinion is that it is your strength and your patience. You get these from your climate, also your superior mentality."

"Oh, no, there are very keen intellects among the Hindus," replied the missionary. "Yes, that is true," admitted the Brahmin, "but we lack that fervor that the Christian missionaries possess. Our religion has always been of this nature, - a man is concerned to get his own soul saved, never mind about any one else. Hitherto the Hindus have felt that their religion could not be affected by anything from the outside. Its scope was India and it had no desire to do missionary work. But now the Christian religion is taking our people and we are compelled to bestir ourselves. Otherwise we will pass out. All the ties of Hinduism are loose but our young men are studying how to revive these old ties and build up our religion."

"I always tell our Society that if they want to succeed they must copy your methods. But we have too many quarrels among ourselves and too many men we cannot trust. Take the matter of the Anti-Killing Society, - a man who was not a member went around and falsely represented himself to be authorized to collect funds and

collected large sums from unsuspecting people. But you people are honest and can be trusted with funds and so I have come to find out how you work. What is the nature behind it?"

"The best answer to all your questions is found in this little book," said the missionary, picking up a copy of the New Testament. He opened it and read aloud passage after passage telling of Christ's work, the Holy Spirit's coming and Christ's commission to His disciples. "That," said the missionary, "is the motive behind all our work, we know that it is our Saviour's work and that He is with us even unto the end."

"I would like to have that book," said the Brahmin, "what is the price?" "Will you please accept it with my prayer that you may know the Truth, for the Truth will make you free," the missionary replied. So the earnest young man who came out of curiosity carried with him the New Testament. He is educated and able to read with understanding. Pray that this Book may bring him to accept Christ as his Saviour, for Christ needs such leaders in India today.

The Hindu Missionary Society has been in operation for some time. Their members distribute tracts, send men through the villages to advise against sending children to Mission schools and give talks about the Hindu religion and its merits.
(Received Sept. 15, 1925) (Mrs. E.W.) Carrie C. Simpson

CARRYING THE EVANGEL

Islampur is the only station in the Western India Mission where there are no institutions. Practically all the work might be styled evangelistic since the village schools and the itinerating medical work are evangelistic agencies. Our field covers an area of about one thousand five hundred square miles with some four or five hundred villages where most of the people are unlettered, farmer folk.

In the bazaar where confusion and noise are apparently reigning are many opportunities for speaking a word in season to the weary, sinsick souls. Our Bible women and evangelists, with the missionaries, may often be seen, moving quietly through the throngs, distributing tracts and telling the old, old story of Jesus and His love. Who are these young girls going into the church with such smiling faces? They are girls from many villages who belong to the recently organized Girls' Band, corresponding to the Light-bearers and Junior C.E. at home.

On one tour we pitched our tents in the shade of several fine old mango trees and the dispensary kit was put in a very fine building which government let us have for the time. Each morning was spent in visiting the villages where we preached and visited the sick, and, if time allowed, the village school was inspected. On these trips we came to know our neighbors very well and they came to know us. We were frequently called out to see some sick man or woman at some distance on which trips we usually used cycles or rode horses which the villagers brought for us. The afternoons were spent at the dispensary. Long before the time for opening the people would arrive and wait patiently on the verandah. We always had a service in which the Gospel was preached and God's saving grace proclaimed. After this the patients were examined, treated, and in many cases, operated on. The people were very cordial in the villages and often invited us to their homes to visit them socially.

Extract from letter to R. E. Speer from the Rev. John G. Magee,
dated September 21, 1924.

"China is in a terrible mese just now, and one sometimes wonders if she is ever going to get out without some kind of foreign intervention. I do not want to see this myself, as I do not think the nations as they are at present would be altruistic in their motives. If China herself would voluntarily call in trained foreigners to take charge of the government for a generation, the way they have in the Post Office and Customs, especially the former, and gradually train up a new type of officials, I think it would be an exceedingly good thing.

The greatest difficulty of all, however, is the lack of character. No matter whether there is developed a new type of well-trained officials, one feels that there are certain fundamental changes in the Chinese character and habits that must be made, and that it will take many generations to do this. One, of course, is the habit of dishonesty, and another is the peculiarity of "face" which stands in the way of facing issues, and which so clogs up the managing of anything in China. Another trait, which is so often mixed up with "face" is their inability to manage anything for long among themselves without having a quarrel. "Face" of course has some good sides, such as the desire for a good name, etc., and perhaps in the wisdom of God what is good in it may be preserved, and what is bad gradually be lost. Because I believe in God I believe that the fine qualities that the Chinese people have are some day going to be a contribution to the Kingdom of God on earth, but it is faith alone that sustains me.

Just to-day I have been talking to a Catechist who went away to take charge for the summer of a work that has been carried on in rather a sleepy way for a number of years, due to lack of workers. The man has worked with me for some years, and is a sensible and reliable man. During the last year there has been a move on the part of the gentry and principle people of the place to urge us to start a school there and carry on a more extensive work. It is Paoying on the Grand Canal some distance north of Yangchow, and the new opportunity is due largely to the very good name that Dr. Ansell's School at Yangchow has acquired throughout that region. In Paoying there is a large enclosure of about three acres where they have an altar to worship the earth, and the gentry, officials and educational authorities have actually offered the whole place to us to build a church and carry on our work. Our school is now started and the rest of the building is being paid by local bodies. Mr. Wang brought back with him a most interesting picture, showing five crosses cut in the stone pavement just under the city gate. It seems that about twenty years ago, the people were in great fear of the Christian movement coming there, either through Chinese or foreigners, and they heard that Christians greatly dreaded that symbol so they cut them in the pavement at the entrance to their city.

Sept. 8, 1929.

To the Treasurer of the
Board of Foreign Missions
156 Fifth Ave., New York.

Dear Sir:-

It is 26 years since I was invalided home from Shantung. I have walked in the Valley of the Shadow of Death many times and have been quite strong at others, even to climbing Mt. Whitney. Now three score and ten is but a year away and the old troubles accentuate themselves. I have done much manual labor at farming but that is past. It has seemed as though the necessity of the little local church absorbed what I would like to have given to Shantung. But now the rise of stocks in the financial world has enabled me to sell to advantage and I am now returning to the Board a part of what the Board spent on me and mine the years I was privileged to work in Shantung.

I praise the Lord for the privilege of doing a little and suffering a little for him. I would do it again. Dr. Ashmore of Swatau and I came home at the same time. He said, "I am going home to be a returned missionary but a retired missionary never!". So say we.

When I reached home from China, I wrote the Board that I "resigned my salary." I never thought I could return it, but I enclose my check for \$10,000. of it.

Mrs. _____ has not retired either. She is in demand to head women's missionary societies, lead mission study classes and teach Bible classes wherever she goes.

I do not want to limit the Board in using this money but it would please us to see considerable spent in Shantung.

Please do not connect my name in acknowledging this in public reports as that brings requests we do not want and cannot meet. Our home is of rough unpainted boards and it is lined with "beaver board" and we economise in many ways to be able to give.

I have been thinking lately of Dr. Ellenwood of Sainted Memory. He was the one I knew in 1889.

Yours for the Kingdom in Shantung,

Encl.Chk on Guaranty Office
Security Trust & Savings Bank
Los Angeles. Sept. 5th, 1929,
for \$10,000.

(Handwritten signature)
John Wood

CONFERENCE ON CHRISTIAN EDUCATION IN CHINA.

25 Madison Avenue, New York City.

April 6, 1925.

A Study of the Anti-Christian Movement

by T. L. Shen.

I. Background of the Movement.1. The Important Position of the Intellectual Class in our National Life.

To deal with the present subject adequately, we must not fail to appreciate the important role which the intellectual class of China have always played throughout past generations. They have created and moulded public opinion in this great and ancient land. Things of intellectual momentum have always loomed large. Great national issues, social and political questions have often been redirected and reunited under the leadership of keen intellectual men. Confucius and Mencius were the most conspicuous figures in our history. Their visitation to the feudal states and through their conversations and writings exerted a very profound influence on their own times and gave an intellectual inheritance to future generations. The subsequent literati all tried to influence and weld national thinking with respective doctrines and principles until Shi Huang Ti found it necessary to kill them in lots and to burn all books and pamphlets with one big sweep. Han and Sung Dynasties were also greatly enriched by intellectual lights who made up the two schools of learning characterized by their advocacy of the inductive and deductive methods of study and who offered great stimulations to individual thinking. Above all it must be said of the important part which men of knowledge and wisdom played in the attempts to overthrow the Mongols and Manchus from control of the government. Without such leadership China would not have conquered these Conquerors.

2. The Influences of Westernization.

Coming into vital and enlarged contact with the Western World, China soon found herself in an entirely different environment. Her's has been the problem of choice between the policy of adoption and that of rejection. But the Chinese mind has already been deeply impressed by the two main currents in the thought and life of the West; namely, industrialism or the power of force with Nietzsche's principle of military supremacy. Up to the present, very few attempts to change have been made without having their emphasis in one or the other of these. In speaking of China's response to the forces of Westernization, we should also note the effect of the following factors.

(a) The Revival of the Asiatic races as seen in the Japanese Reform Movement, the Chinese Boxer Uprising and the Russian Bolshevik Revolution. The first was a success in the policy of adoption; the last is a seeming success in that of rejection; and the second, a failure due to lack of thoroughness in preparation. The Chinese have thus learned much from these experiments and are ever looking for new ways to save their nation.

(b) The Student Patriotic Movement was one attempt to meet the same situation. This was the first successful effort to unite our people to direct the policy of the Government against foreign aggression. The importance of education and the creation of a strong public opinion was emphasized. The most noticeable result was of course the realization of the latent power of the people to organize nationally and the subsequent bringing into being all kinds of social and political organizations of a voluntary nature.

(c) The Renaissance Movement was a deeper and more permanent pursuit for the general uplift. It first discovered the new way of assimilation and adaptation of the good things in all cultures of the world as ever against the practice of blind copy or foolish denial. It was through this movement that strategy of intellectual leadership was again manifest. The importance of learning the value of literature and its numerous multiplication as a means of propagating ideas and ideals was once again emphasized.

(d) The quiet revolution inside of the Christian Church with its high note in the interest of an indigenous movement was also apparent. Far sighted leaders saw the vision of "China for Christ". They wanted Christianity freed from European, American and all other Western influences. They desired freedom to be given the Chinese to meet the actual needs of their own people. They hoped the Church would soon come under complete Chinese leadership and control. Others are trying to correlate Christianity and Buddhism and make own faith. Still others wish to substitute Confucius teaching for their Christian faith. Men like C. C. Nieh of Shanghai, and a number of so-called Christians are working earnestly to bring this about.

(e) The Buddhist Revival is another attempt to evaluate our national inheritance. The long state of turmoil and disorder since the dawn of the Chinese Republic has started educated men thinking about the Buddhist message of peace and comfort. Again good literary works, among which are those written by Wang Chi Chao fire the imagination of the Chinese reading public.

These are some of the factors in the present situation and coupled with the background and favored position of intellectual in the national life of our people, have something to do with the beginning and spread of the so-called Anti-Christian Movement in China.

3. Kindred Movements:

Before telling you something about the Movement itself, I shall now name a number of organizations and literary productions that have directly or indirectly contributed to the same purpose and in some cases have helped inaugurate this Anti-Christian movement.

(a) Kuo ming tang or followers of Sun Yat Sen, having led a successful revolution against the Manchus have their avowed purpose to emancipate the people from military tyranny and foreign exploitation. Diplomatically they have been often prejudiced against the aggressive policy of the Powers from the West.

(b) The Communistic Party, working after the Russian example of public ownership as ever against private control of property. A great deal of resolutions have been made against capitalism and its government support.

(c) The National Educational Association advocating a centralized educational system has a strong national consciousness. At its recent annual convention, recommendations were made to the government to limit the educational rights of foreigners in China, for example the Mission Schools.

(d) The National Student Union is another expression of the Student Patriotic Movement. Its purpose is much akin to Kuomintang. At its recent annual convention, a manifesto was drawn up to challenge a national-wide movement for the abolition of all foreign rights, over Customs tariff, mixed courts proceeding and the educational work of Mission Boards.

(e) Young China Society is one of the fruitful results of the Renaissance Movement. From the beginning it has stood for a scientific attitude a progressive spirit and sacrificial acts. There were also a number of resolutions announced after its last Convention at Soochow, and the point was made to develop a strong national consciousness.

(f) The Anti-Imperialistic Federation is the product of the recent general feeling of resentment against foreign diplomacy. Its object is two-fold; namely, the abolition of all unequal treaties with foreign powers, and the union of the exploited races against imperialism.

In creating a literature and making a new public opinion we should note the following outstanding papers and magazines which cultivate people's thinking along lines mentioned above.

(a) "La Jeunesse" was a monthly magazine. It was the forerunner and sometime considered as the organ of the New Thought Movement. Editor, Chen Tu Hsiu. In pages of this periodical we can find the first touch on the vital life problems of the Chinese people.

(b) "The Renaissance" is a monthly magazine, an advocate of a literary revolution. The Editor is Dr. Hu Suh. This magazine contains many articles dealing with Chinese philosophy.

(c) "The Guide" is a weekly paper; it is the organ of the Communists. Editor, Chen Tu Hsiu. He uses bitter words against the present social, political and international order.

(d) "The Awakened" is a daily supplement to the Republican Daily News, supported by Kuomintang. The Editor is Mr. Yih Ts'u Ts'ang. Its columns have been directed in the interest of freedom from foreign aggression and it promotes the Anti-Christian Movement.

(e) "Science and View of Life" a compilation of leading articles on the unbalanced controversy between spiritual and material conceptions of life. The latter gained ground. A severe attack was made on Christianity by Wu Sze Hwei who disbelieves any power except that of science.

II. The Movement Proper.

1. History of the Movement.

In 1922, the 11th Conference of World's Student Christian Federation met in Peking. Its publicity soon arrested the attention and aroused the jealousy of active antagonists. A Student Anti-Religious Movement was contemporarily started right in the Capital with a few men of intellectual distinction as promoters of the movement. There were a number of branch organizations started in the strategic educational centers throughout the country. The charges were made against all kinds of organized religion for their embodiment of superstition and capitalism. However, the movement only issued occasional publications before it actually died out in about a year's time.

The present Anti-Christian movement was rekindled and revived into life here at Shanghai during the hot months of 1924. The noise of the timely Anti-Imperialistic Movement served as a good stimulus. At that moment a certain student was discharged from Shanghai College for some reason and after having adhered to a private institution, gathered around him a group of anti-Christians for the organization of the Anti-Christian Federation. The charges made against Christianity were its alliance with imperialism and its foreign exploitation. This movement itself through its official organ, a weekly issue of "The Awakened", had a hearing in most parts of China.

2. Basis of the Movement.

As it was stated in the manifests issued, the purpose of the Movement is to actively oppose Christianity and its various expressions with a nationalistic consciousness and a scientific spirit. It should be also noted that above all points raised, the movement endeavors to identify the Christian Religion with the policy of cultural exploitation of the West. Here it might be profitable to make a summary of the points as stated in the manifests.

(a) Point with regard to all religion:-

1. It is conservative and traditional and it does not make for intellectual progress.
2. It encourages denominational prejudice and hatred. It does not make for the unity and the harmony of the human race.
3. It develops superstition in super-human beings. It does not make for scientific enlightenment.
4. It cultivates the attitude of dependence as over against the development of self-realization.
5. It suppresses individuality. It does not develop the human instincts.

(b) Regarding Christianity itself:-

1. It is one form of religion.
2. It contains dogmatism and monopolizes good teachings of the past.
3. It is the forerunner of imperialism and foreign exploitation.

(c) Points with regard to the Christian Church:-

1. It always allies itself with the influential classes.
2. It draws people into its membership by material temptations.
3. It is largely composed of caterers on religion as well as hypocrites.
4. It interferes with the civil and military affairs of China and other nations.
5. It sometimes maddles with personal affairs.
6. It substitutes God for gods and develops a servile attitude toward foreigners.

3. Organization of the Movement.

The organization has its headquarters in Shanghai with four or five branch units among which the strongest are in Human and Kwangtung. There are two main departments of work, the department of investigation of Christianity and its expressions in all forms or service, and the department of publicity, which lectures and publishes the evils of Christianity.

4. Literature of the Movement.

The weekly supplement to "The Awakened" comes out on every Tuesday. Besides being circulated among the regular constituencies of the "Republican News" it is also sent in separate copies to all mission schools and to some of the Christian publications for the purpose of exchange. In roading these over we can find a great many articles writton by students and mostly ex-students of Mission Schools. Their statement of facts, though somotimes having a little bit of truth of half truth, shows the result of earnest study and investigation. Among the forty articles that appeared in the first twelve issues of the bulletin is the following summary.

Re - Mission Schools	13
" Christianity in general	12
" Christians	8
" The Church	2
" Christian literature	2
" Preachers	1
" Bible	1
" Jesus Christ	1

There is another pamphlet recently published and is entitled "The Anti-Christian Movement". It is a compilation of the leading articles thus far written and gives one a bird's eye view of the whole scene and plan.

In closing I want to say that it is interesting and worthy of note that all the articles written and attacks upon Christianity, few of them attack the person and life of Jesus Christ. We can also discover something of the mptives that moves some of these anti-Christian leaders to action in those days of acute crisis in China. They are Jealous, because they see that we Christians are carrying forward a vory large program of servicein Church, School, Hospital, Y.M.C.A., etc. and that we are giving increasing emphasis on work among youths. This anti-Christian movement is a great challenge to Christian loaders like ourselves. It offers an unusual opportunity for the thoughtful, tactful, and sympathetic Christian worker. Jesus and "His way of life" have overcome similar attacks in past centuries in other countries. He will overcome here if we incarnate his spirit and principle in our everyday life. Dr. Ellwood says "It is time that organized Christianity becomes synonymous with the religion of Josus". To realize this vision of a redeemed social life based upon love and righteousness is our opportunity in China at this hour.

Extract from Dr. Cotton's letter, Tientsin, China, Feb. 18, 1932

In Peking itself Mr. Steinbeck's "schedule" of sight seeing precluded the possibility of much lecturing before student groups. For that matter the students themselves were not there, on account of the New Year's holidays. I did have a good evening with the missionaries of our own group, another evening with the larger missionary fellowship, and two services on Sunday, the one at the Peking Union Medical College. This service was conducted by Dr. Tsu, and was one of the most impressive I have seen. He has a fine liturgical sense. His prayer was an agonized expression of China's deep need. I venture to quote two paragraphs from it.

"We confess that at times thy people lose faith and are dependant, for the doings of this human world are too brutal and inhuman. Might sits enthroned, the lust of conquest burns in its eyes; justice is trampled under foot, the voice of conscience silenced, and brotherliness forgotten. How can we sing the Lord's song in this bitter and bleak world?"

"We thank Thee, O God, that thou dost answer the complaints of our tormented soul. Through the veil of tears comes the vision of the Christ bearing the cross for the sins of the world; of Thyself struggling with us in our feeble efforts inspiring the discontent with what is; and of thy saints through the ages, who amidst strife and suffering have fixed their eyes upon the fulfilment of thy purpose, and who in life and in death, have labored for the day when mercy and truth shall meet, righteousness and peace kiss each other, and nations walk in the way of the Lord."

Hwai Yuen, Anhwei, Nov. 8, 1932.

Dear Friends:-

Too long a time has gone by since I wrote, and there is too much to be told. To be complete my narrative would exceed the bounds of a proper letter.

I will begin with a recent country trip, which included a week each in two small stations, not far from each other, one old and one new. The first of these places is called Chang Gia Fen. Mrs. Chang, the Bible woman, was there a week before I reached there.

Chang Gia Fen has had the gospel for more than fifteen years. At first there was an earnest group of men, but no women were won, and gradually the interest waned, till almost no one attended service. I remember Mr. James Cochran talking to one of those men while they were still full of zeal. He said, "You must reach the women. If there are only men in your group, you might have a Y.M.C.A., but you will never have a real church." Now that group has been set on fire again without any direct help from outside. They sent a message to us, "Come and help us. Send us women workers. We men can learn from your women workers; but if men come to lead meetings, our women will not turn out to hear them. We want to help our women--and we can learn too." Truly it is a new day for China. God is working, and people are responding.

The little day school in this town, taught by a graduate of our Men's Bible school, is receiving no help from the mission financially. This young teacher had a time of repentance and blessing during our Leaders Class last summer in Hwai Yuen, when Mr. James Graham led the meetings. There is a very earnest spirit in the school. I talked with one of the older children, a girl of thirteen, and asked her when she had come to the Lord. She said, "At the time of Leaders Class". I said, "But you were not there, were you?" She answered, "No, that was just it. Many of us wanted to go, and couldn't. It made us pray more earnestly at home."

When we were there the people were still busy in the fields. In the mornings we had visits and interviews, and sometimes sought quiet times for Bible study and prayer beside the historic tomb. In the afternoon and evening we had meetings. The largest group came at night, men, women and children. Few in America can picture such a scene -- the poor ventilation,-- the dust rising from the mud floor, the friendly, but ill-timed remarks from newcomers, the difficulty of seating even part of the great crowd on rickety benches borrowed from the inns and shops, on the market-street just outside. But with it all there was a remarkable degree of order and quiet attention. And there was great eagerness in learning to sing. This meeting closed about half past nine, the people being reluctant to disperse. Then began a Bible class, when we sat around one long table, formed of a number of smaller ones, placed end to end. It was a group largely of men and boys. They were very eager for the Word of God, and for fellowship in prayer. This meeting lasted often until after midnight. Even after that some of the seekers would go in twos and threes to the near-by tea shops, or stay in the little school room for further talk. Some weeks have passed since we were there. Now they take turns in leading, and this Bible study has continued each evening without a break. They feel the need of further help from us very much.

When we went on to the next place, "South Newmarket", one of the group accompanied us. There was a remarkable response in this new place. The small group in Chang Gia Fen, having just experienced God's grace in giving them for-

givness and new hope, are taking responsibility for the Sunday morning services in this new place.

Mrs. Chang had spent four days in that place two weeks earlier, and promised to return. The people were eagerly waiting for her. We were entertained in the home of the principal man of that town, who occupies several official posts in the management of that region. He is a Confucian scholar, and a gentleman of gracious manners. He had watched thoughtfully, and as one upon whom responsibility rested, the downward trend in the life of that small market town, as the boys yielded to the temptations that market day brought. He said, "Unless we accept Christianity, this town will become a den of robbers." He told us a little about himself, saying, "My body is worn and subject to illness because I was an opium smoker in past years. Both of my sons drink and gamble, and do other things. But it is I who am to blame, for I was not what I should have been when I was young." He had some hope for his second son, but none for his eldest. He was talking sadly about him one day, when one of the men from Chang Gia Fen was there. This man said, "You must not lose hope. You are his father, and you say that you know him. But remember, he has another Father, in Heaven, who also knows him, better than you do, indeed. Think of the wrong way I have lived, - yet God has had mercy on me." The Confucian scholar handed in his name as an enquirer. His second son came to us one day, wanting to have his name written down. Mrs. Chang said to him, "I cannot write down your name. I know the things that you do. The Church does not want such as you." The young man said to her, "If I keep straight for a year, will you permit my name to be enrolled? Watch me, ask others to watch me. See if I do not keep my word!" Then he went to his father and said, "The Church does not want the kind of man I have been. Now I must change." He confessed his sins one by one to his father. His father was filled with joy, and came to tell us of it. He said, "I knew that he did these things, but he always denied it before. This is the beginning of a new day for us."

This old Confucian scholar is taking first responsibility for the raising of money to build a little chapel, and the second son, in another family, has contributed land on which to build it. In the meantime a shop on the street is being loaned for Sunday services. When market day strikes a Sunday this shop is too overrun, but a smaller place is available for those days.

Since I began this letter another opium addict has broken the habit, in order to join the church, - the father of the thirteen year old girl.

The first regular Sunday service in South Newmarket saw an orderly group gather in that little shop, and the first collection amounted to over nine hundred cash. Some people walked quite a distance from their homes in outlying villages. In one family the women rose at midnight to grind the flour for the days use, and beat out the beans on the threshing floor, - for it was harvest time, and only so would they have time to attend morning service, as well as afternoon and evening meetings.

After we returned to Hwai Yuan we heard another story of the zeal of these people. One Sunday the oldest Christian in Chang Gia Fen walked the seven li to South Newmarket to lead the service. He went early and found no one there. He asked someone on the street whether there was to be a service or not. On being answered in the negative he started back to his home. Shortly after he left, the people began gathering, and were much disappointed to find him gone. Some ran down the road to call him back, but he had gone too far. They consulted together as to what should be done. None of these people had ever been inside a regular

-3-

place of worship, nor had they received any except the meagre instruction we had given them.

They bethought them of a boy, fourteen years old, three li away (one English mile). He had been some years in a Christian school in another country town. So they brought him. He said, "But I don't know how to preach." They answered, "All we want is someone to tell us about Jesus. You have been to school, and have heard and read about Him. Can't you tell us stories about Jesus?" So he told Gospel stories till past the noon hour. Then the people said, "You must stay here to dinner, and tell us more in the afternoon." He protested that he must go home. They only agreed to let him go when he promised to return in the afternoon. When he returned he talked for two hours more before the people were willing to disperse.

December 12.

It is more than a month since this letter was begun. At Enquirers class we had the largest gathering I have ever seen, more than 150 women. Nor have I ever seen before such quietness, such earnestness, such real seeking the Lord, as these women showed. They studied earnestly during the two periods a day when we divided into small classes. A great many were here for the first time. About twenty five were those who come regularly to Enquirers class, and to Leaders class in July. One of these, an old lady, has attended these two annual classes without a break for seventeen years.

Another interruption in this letter was a week's illness, with a rather severe form of flu. I received much loving care and kindness, and I am quite well again. Much of the time I really enjoyed the rest.

We are having continued drought. This is disastrous for next summer's harvest, for little of the wheat is in. It is harvested the end of June, or the beginning of July. With this dry weather, the building of the two units of our Womens school has gone forward without a break. One unit, the assembly and study hall, with dormitory and teachers rooms up-stairs, is so nearly completed that we were able to use it for Enquirers classes.

Every Sunday morning at eight fifteen we have a service for the workmen. The contractor is the carpenter named Yang, who reported at the meetings led by Mr. Tewksbury in February. He is a truly changed man, and has cooperated in the finest way. The supervisor sent from our School of Architectural Engineering in Peiping, is doing splendid work. The workmen are also faithful, and we feel God's guidance and care in every way.

This will reach you early in the year. May the New Year bring blessing to all of you.

1933 brings round the time of my furlough. I hope it may bring to me the joy and privilege of seeing many of you face to face.

With sincere good wishes,

Always your friend,

Hattie R. MacCurdy.

from: Federal Council of Churches,
Washington Office: 937 Woodward Bldg.,
Washington, D. C.
Arthur E. Hungerford.

Release Wednesday, July 22.

RECEIVED
JUL 24 1925

Chautauque, N. Y., July 21--"The day of foreign dominion in China is gone. A new basis other than coercion and strict insistence on so called "treaty rights" must be worked out. The task is extremely difficult but the price of failure is too terrible to contemplate."

This is the way Dr. Charles K. Edmunds, author, explorer, provost of Johns Hopkins University and former president of Canton University, China, presented this afternoon a picture of "Some Recent Developments in American-Chinese Relations." He was speaking at the Conference on International Relations From the Christian Point of View under the auspices of the Commission on International Justice and Goodwill of the Federal Council of Churches. Emphasizing the seriousness of the situation from the viewpoint of world peace, he said:

"A spark in the Balkans started the World War. There is more than a spark in China already. China, Japan, Russia, Britain and France are all involved. America holds the moral leadership of the hour if she will use it. The situation demands immediate attention, impartial justice and indomitable goodwill."

The stand of President Coolidge in insisting that the policy as enunciated at the Washington Conference on Limitation of Armament should be carried into effect without delay and that no new policies dealing with China should be adopted by other countries contrary to the agreements in the Nine Power Treaty, was praised by Dr. Edmunds.

"Extra-territoriality is the acute problem of today in China," Dr. Edmunds, who has spent 21 years in that country declared, adding, "Reports sent abroad if not purposely colored have been so incomplete as to misrepresent the facts and to prejudice the case against the Chinese. Reports that attribute all the trouble and agitation to Bolshevist sources are exaggerated and are but a "but a smoke screen" behind which foreign aggressors may hide," according to Dr. Edmunds. "There is a skilful movement of Russian influence in China."

After stating that any further attempts to coerce China will only prolong the present confusion, Dr. Edmunds stated that on China's side the trouble "is but the evidence of internal growing pains, concomitant with the adjustment of old China to new conditions, these adjustments being made more difficult and the necessary pains harder for China to bear because of the ill-considered actions and attitudes of foreign powers, many of which though technically justified have utterly ignored the psychology of the situation. The problem of China is a world problem culturally as well as commercially." In the course of his address Dr. Edmunds made the following points:

"From the higher level of human development we may feel that the world is destined to profit greatly by events in the Far East if they result in bringing China to the front rank of human progress, free to be herself, and free to join in making the history of the next hundred years, and to supplement, with all of good there is manifest or dormant in her, the strength and goodness of the West.

"When the Chinese invented the compass, they were not content with the four cardinal points, North, East, South and West, but added a fifth point called "center" to indicate that it is just as important to know where you are as it is to know in what direction you wish to proceed."

"Let the West wisely exhibit a greater faith, a greater sincerity and a more

equable spirit of equality in her future relations with the East."

"Secretary Kellogg has been advised by Dr. Alfred Sze, Minister of the Peking government here, that China is anxious to have changes made in her treaty regulations and that she is ready to go ahead with the program outlined at the Washington Conference in 1921-1922."

Dr. Edmunds deprecated the fact that the nations have delayed in holding the conference to grant China the right to increase her import duty beyond 5 per cent. Continuing he said, "The only solution lies in the reorganization of China by Chinese aided by foreigners actuated by entirely friendly and not predatory motive in short a renovation of not only the Chinese people, but of a foreign attitude toward China as well.

"The Europeans, headed by the British, are completely opposed to the immediate abolition of the rights of extra-territoriality. In the United States opinion varies. Many believe that this right should at once be abolished. That it must ultimately go, all are agreed. But some familiar with conditions in China claim that it is too soon to make a complete change, and that the present moment, in particular is most inopportune. They admit that in theory foreigners should not have special privileges nor be protected by their own troops. But they fear that if these safeguards are removed, they will lose both their property and their lives. Having lived among the Chinese more than twenty years, I have no such fear!"

Other points made by Dr. Edmunds were:

"In the cotton mills of Shanghai, owned mostly by Chinese, Japanese and British employers, the workers are desperately underpaid. Boys and girls under ten work a twelve-hour day and a twelve-hour night for five and ten cents.

"The nationalist Chinese students have helped to organize the workers in unions to improve their condition. There was a strike. A Chinese striker killed by a Japanese--no notice of this taken by authorities of Foreign settlement, though within the limits of the Settlement. Student boys and girls paraded in protest on May 30. There are arrests. Other students followed to police station. Ordered to disperse and failing to obey they are fired on--all being killed and 40 wounded. So aroused, for six days they continued to parade, and for a week the settlement police continued to fire on them with rifles and machine guns, 70 being killed and 300 wounded.

"It is all very well to say that Chinese unrest is being fomented by agitators, local or Russian, who have no desire for peace and the world at large. Unrest cannot be eradicated without cause. A happy satisfied people does not suddenly develop resentment. Suspicion and dissatisfaction must already be present. Whatever the Russians may have done, the Chinese had already been directly aroused to stand for three things:

- (1) "The right of Chinese workers to form unions.
- (2) "The right of Chinese to be heard in protest against the killing of Chinese and various alleged injustices on the part of foreigners.
- (3) "The emancipation of China from foreign dominations in general.

"Only swift action giving justice to China can remove the handle which Polish-ist forces now have. America should see to it that such justice is secured. She is party to the control of the Foreign Municipality of Shanghai. We might indeed in this case learn something from Russia.

"The influence of Russia in China at the present time is not due primarily

to 'Bolshevik propaganda' but to the generous way in which Moscow has voluntarily abandoned the special privileges formerly enjoyed by the Russian Empire in common with other imperialistic powers.

"Except for the content of their message, the methods of the Soviet in China have not been essentially different from that of the Christian missionaries.

"But even in Shanghai the so-called 'anti-foreign movements' have been limited to these nations at whose hands injustice has been suffered--the movement is not so much anti-foreign as it is anti-injustice to Chinese.

"There is no reason for Washington to decline to discuss any question the Chinese wish, but some other powers want to hold out certain issues using an agreement for the separation of the local incidents from the broader questions, to befoe the situation.

"The Peking Government insists on discussing not merely Shanghai but the broader underlying treaty questions, and rightly demand that the policies and intentions of the Powers be more clearly defined.

"It is reported from London that the attitude of the British Government with reference to disorders in China is that no international conference to consider the injustice of the Chinese grievances should be held until the situation around the various treaty ports has become normal.

"The British possess greater extra-territorial rights in China than any other nation. The widespread agitation there is directed against them in a greater degree than against any other Occidental Power. There have been many opportunities in the past, when completely calm ruled around the British concessions, which London has overlooked for furthering self-government in China.

"Now that the Chinese are thoroughly worked up, it is putting the cart before the horse to say that no consideration will be given to their complaints until law and order is restored.

"The Chinese atmosphere is well filled with charges of foreign intrigue and duplicity. These charges are not to be disproved by gunfire.

"To establish a workable permanent understanding between Chinese and foreigners there is need for the Powers closely to scrutinize their own acts, to adopt a most scrupulous regard for the rights of the Chinese people as distinct from the claims of any one of the successive temporary central governments, and thus definitely to ally the Chinese belief that China is being used only to produce wealth for outsiders. This is a difficult task and one that may be rendered almost impossible for much time to come if the Powers, including the United States have no other policy in the present crisis than to overwhelm the Chinese with their military and naval forces. Time and patient cooperation will cure what force can only aggravate. Justice in international relations cost something, and both sides have to pay. The whole responsibility for a proper settlement of the Shanghai trouble does not rest with the Chinese. There is an opportunity for courageous and effective leadership by the United States, in insisting that the Powers carry out their engagements towards China entered into at the Washington conference. Of particular importance is the provision in the Nine Power Treaty adopted at Washington, that whenever a situation arises involving the stipulation of that treaty the governments are to communicate with one another 'fully and frankly' on the subject. This gives President Coolidge and Secretary Kellogg all the basis they need for bringing pressure to bear upon Great Britain to adopt a mutually healthful attitude towards China. (END)

RECEIVED

MAY 15 1916

A TRIP TO SHAN DJON

Mr. Speer

The stars were still shining, and the world was very still, when my amah roused me on that cold Thursday morning, saying, "Get up, please, Miss Chaney", and as I rolled over for another nap, "you are going to Shan Djon today!"

Shan Djon! It was as if a magic word had been spoken! Within a very few minutes I was eating a hasty breakfast, my last packing was accomplished, the final knot had been tied on my oil-cloth covered roll of bedding and I was down-stairs on the back porch of the school building, excited girls swarming about me! I was off for Shan Djon.

Down the narrow street we went, my six school girls, who were going home for New Year's vacation, my amah, coolies carrying our rather miscellaneous luggage, and Florence. The moon, on the wane, looked down a bit lacking in understanding and it seemed to all to ask "Why are the girls carrying little bundles tied up in their handkerchiefs?" "Precious possession, Mr. Moon". "What is in that little jar that the littlest one is so careful not to joggle?" "Pickled cabbage to eat with their bread, sir". "And where are they all going, please?" "Why, home to their mothers after five months in school - and wouldn't you be happy, too, Mr. Moon, if you were a school-girl?"

We filed past the sentries on guard at the city gate, and out along the road which leads through bare fields to the river. Behind us the city lay, gleaming white in the moonlight which shone down lighting up the masses of grey rocks, the beautiful gates of the red temple and the stately tower of the Hwai Yuen Church. Before us gleamed the river, where our little motor launch was waiting.

Up the river in the early dawn! It was a new experience. The moonlight glittered and danced on the water, the high mud banks seemed to dash backward from us as we hurled our way up stream leaving a confused darting, quivering mass of hobgoblins in the black shadows it cast. Silhouetted against the faint glow of dawn, a lone man looked black as he bent to his task of pulling a boat against the current. Sailing past us down stream, great sails flapped in the morning breeze, and swung calmly round the bend of the river. As dawn broke and the sun came up, a great red ball out from the grey prairie, a boat full of school girls were singing "Bless God from whom all blessings flow." and so we started for Shan Djon.

Dominoes, Bible study, sleep, a baby girl being carried to its adopted country home, hymns - thus the girls found various ways to keep themselves occupied, and I sat back in my camp chair and thought about them, as I pretended to read. It was to a certain tall, serious faced girl that my eyes kept wandering. She was married into a non-Christian home of wealth and no morals, after having been in school for only three months, and after a year of sadness, she was allowed to come back to me. I asked her to help with the little children in the school and she went on with her studies. She would have committed suicide, she told me, if she had not come to believe in God, during those three months, and so, happy to come back to school, she went at her Bible study with a vim. We call her our right hand, our peace-maker, our comfort, and we were so happy when she took the inquirer's

- 2 -

pledge, the first step toward church membership. As I looked at her, I knew that she was going back to the unfriendly, critical atmosphere of her mother-in-law's home, perhaps not to come back to me. But as I watched her read her Bible and saw her earnest face, I knew that God was going to use that girl and in His own way - and I was content.

After four hours' ride, we stopped to drop off two girls, with the baby and saw them go trudging along the bank of the river to their country home. Two hours more and I had bundled the girls and baggage into wheelbarrows, and was walking ten miles across the country to Shan Djon.

Shan Djon is a walled city, old, beautiful, full of business and most progressive. Its streets were full of people, that late afternoon, and we were guided through them to the Christian headquarters, by our splendid Mr. Wang, who has charge of the work in the city. Once nested in our mud-floored rooms, my camp bed made up, everything in readiness for the night, my woman servant and I had our supper, and entertained the guests, who began to come, and they were there to see me early the next morning.

Such a day as I did have. Invited to the homes of my four school girls for breakfasts, dinner and supper, walked from this to that interesting place, shown about our newly acquired property secured in a wonderful way in a quiet but most beautiful part of the city. Oh, it was a thrilling experience! I seemed to see on that land, schools - a hospital - foreign residences, to feel the new stir, the interest which will take possession of this city of people, ripe and ready, when our dream of a mission station in Shan Djon comes true. My thoughts carried me into the homes of the people; who come from Shanghai, Hankow, KiuKiang, and Nanking to live in Shan Djon; who know, who have heard about Christianity and are now ready to be taken by storm.

I remembered the enthusiasm with which Miss McCurdy was welcomed into the most cultured and aristocratic homes of the city, and the interest with which the ladies and children listened to the message which was given. And Oh! I longed that all those who are to decide the question of when this city shall be opened, could be with me, and have the vision which was mine.

It isn't that Mr. Wang is not doing good work, he is! But the city is ready, is ripe for our greatest, our best efforts and the opportunity is one of today. We are expecting to start a girls' day school next term, and the woman teacher will be of some help in teaching the women. We already have a boys' day school, with its teacher and two evangelists, and classes are held several times a year by foreigners and the interest is good. But the present call from the city of Shan Djon and the larger cities which surround it, is for the strongly progressive work, which demands a fully equipped mission station.

The opportunity is one that angels might covet. Is it to be taken advantage of?

Florence Chaney.

The list which will be requested to take.

- 1.) Obedience to orders.
- 2.) Absolute loyalty toward the country.
- 3.) Sincere purpose to protect the people.
- 4.) Reverence towards superiors.
- 5.) Not sparing of one's self.
- 6.) In word and conduct truthful and reliable.
- 7.) Diligently practicing patience and fortitude.
- 8.) Not entering secret societies or members.

I willingly take oath that I will observe these eight commands.

Who breaks one will incur the judgment (Chinese word used means to be severely reprimanded) of heaven and the reprimand of the law.

Given in the fourth year of the Chinese Republic, fifth month of the 3 day.

This is the oath of the Minister of the Navy, Li Ho.

Ma 507

Points of Correction of Church Practice
Approved by the Inchowfu Local Council and the Commission of
the Shantung Mission. September 14, 1933

(The Commission consisted of Pastor Ma and Pastor Wu, respectively the Moderator and the Stated Clerk of the General Assembly of the Presbyterian Church and the Rev. Paul R. Abbott, D.D., Chairman of the Shantung Mission)

Those who have already been baptised should not be rebaptised or immersed.

Except with members of the same family there should be a clear separation of the sexes and becoming behavior between them.

There should be no fasting without good reason.

Only those who have been ordained are permitted to exercise the laying on of hands or to give baptism.

It is forbidden to use the name of Jesus to perform acts of witchcraft.

There should not be unmeaning ejaculations of praise.

Except in private prayer, speaking in "tongues" is not permitted.

The name of the Holy Spirit should not be used in vain.

In worship everything should be done with proper decorum and according to order.

The form of worship should be reverent, quiet and orderly, with seemly behaviour, and by no means accompanied by emotionalism and the works of the flesh.

New church members should not be given responsibility in church affairs.

Church members should be self-controlled in all things and not seek to imitate others.

None should vainly seek for "gifts" to exalt oneself.

In all things exalt "Jesus Christ and Him crucified," following the Holy Spirit as Comforter, because the work of the Holy Spirit is to manifest Christ and to witness to the Lord.

Whoever does not follow these principles, or who teaches others not to follow them, shall not be permitted to lead meetings within the bounds of the Presbytery.

Unless approved by the session of the church no one shall take the liberty of inviting anyone to hold revival services.

C H I N A.

Almost everything else has been for the time thrown into the shade by the momentous events that have been taking place in China. History affords hardly any parallel to changes so far-reaching and so radical, and affecting so many millions of the human race. Whatever developments future years may have in store, and whatever may be the ultimate solution of the political and social problems with which this giant nation is wrestling, it appears certain that the influence of the Revolution "will be felt in every town and village of every country on the globe, and in almost every sphere of thought, sentiment and action". The most profound sympathy must be felt with those who are called to grapple with administrative problems of such enormous magnitude, complicated as these are by relations with foreign Powers, on whose help China is dependent and whose attitude is dictated largely by self-interest, and in some instances by a disposition to reap advantage from China's difficulties. Vast and varied as are the tasks which confront the Government in restoring order, establishing a political constitution, organising a judicial system, developing military and naval resources, guarding against the aggressions of foreign powers and providing the finance without which no one of the reforms can be carried out, none of these is comparable in magnitude and importance with the moral task of the formation of national character. The new social and political structure which it is proposed to erect demands a fundamental change/

change in the habits and outlook of the people and the acceptance of new ideals. Only from a living faith can come the mighty impulse which will accomplish the transformation that is sought. It is a striking fact that the Revolution has proceeded without any reference in official speeches or documents to religious or Divine sanction, with the exception of the visit of Dr. Sun Yât-sen to the sepulchre of the founder of the Ming dynasty. What is to take the place of the worship offered by the Emperor at the Temple of Heaven on behalf of the nation? This worship and loyalty to the Emperor were among the foundation pillars of the Chinese moral system. How far can the structure survive their removal? General Li Yuan-hung, the Vice-President, seems to have recognised the seriousness of the problem, and called the attention of the President to the fact that the soldiers were devoid of religion, regardless of law and irresponsibly minded.¹⁾

While in the political sphere the attitude of the Great Powers to China is determined too largely by selfish considerations, there is a call to every lover of the human race to give to the Chinese people at the present time every aid that is possible in the effort to develop a strong and healthy national life. In particular there rests on the Christian Church the obligation of supplying the moral dynamic and the regenerating spiritual force which are found in the Gospel of Christ.

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¹⁾ Cf. an article on "The Chinese Revolution" by E.H. Parker in the Asiatic Quarterly Review for July 1912, pp. 16-19.

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In North America the urgency of this call has been to some extent recognised. A special Conference of representatives of the Foreign Mission Boards to consider the Chinese situation was held in February. The Conference assured the Christian forces in China of the sympathy and support of the Church in the West, and appealed to the Home Church "to meet the emergency with increasing prayer and unwithholding consecration". It issued a call to prayer, and requested the Committee of Reference and Counsel to draw up a statement of the policies and methods required to meet the emergency. In the Presbyterian Church in the United States (North) the General Assembly has given its approval to resolutions passed by the Board of Foreign Missions and by the Women's Board of Philadelphia, urging that efforts should be made to reenforce the China Missions by a hundred new missionaries within the next three years, and that extra gifts outside the regular budget should be secured for their maintenance and the provision of the new property required. It is estimated that the additional sum needed will be \$245,000 annually for three years. The Board of Missions of the American Protestant Episcopal Church has authorised an effort to obtain \$200,000 for the purpose of securing land and buildings in several strategic centres.

In Europe there are unfortunately no signs of any worthy response to the present need of China. The efforts in Great Britain to interest the general public in schemes of philanthropic and educational help for China, such as the proposed University for/

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for China at Hankow, have met with little success. The Church Missionary Society has placed the development of Christian education in China among the three objects which claim the first attention of the Society, and has sent out a deputation to study the situation in the Far East; it obtained in the past year a sum of \$18,000 for special educational projects in Asia, but a much larger increase is needed for effective advance. The China Inland Mission in its report for 1911 was able to announce that the net increase in the number of its missionaries during the past year was 41, and the total now stands at 1009. It must be regretfully admitted with the Directors of the London Missionary Society in their annual report that thus far in Great Britain "it seems impossible to arouse any special interest in this great opportunity, or to call forth any generous enthusiasm in regard to it".

In addition to the disturbances caused by the Revolution, parts of China were visited during the latter part of 1911 and the beginning of 1912 by severe famine. The provinces chiefly affected were Anhwei and the northern part of Kiangsu. A Central China Famine Relief Committee was formed at Shanghai, and distributed over a million Mexican dollars. The Committee adopted the principle that relief should be given only in return for labour except to those unable to work, and considers that the wisdom and practicability of this arrangement have been conclusively proved by experience. The Committee is of opinion that what is now needed is famine prevention rather than famine relief, and a statement/

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In spite of the disturbed conditions, there are reports from many parts of the country of a new interest in the Christian message and a new eagerness to be taught. Colporteurs report unprecedented sales of Christian books and tracts. Preaching halls have been crowded out, and large numbers have been unable to gain admission. In some centres meetings for the troops have met with remarkable success, and have been largely attended by both officers and men; at Yangchow the General suggested that the first meeting should be restricted to the General and officers of the regiment, and these assembled to the number of over a thousand.¹⁾ Red-cross work and the care of the destitute and refugees have in many instances opened a door to the hearts of the people. But a still more powerful influence has been the general sense of the necessity of learning from the West created by the Revolution. There is a marked increase in the desire for education, and in many instances a preference for missionary institutions, not only because at present they are more efficient, but because it is generally recognised that they provide a discipline and moral training that is not yet to be found in most Government institutions. It is possible that China may in the next few years pass through a period of "infatuated Europeanisation" - to use a phrase of President Harada²⁾ - such as that which characterised Japan in the eighties of last century. From a number/

1) Chinese Recorder June 1912, p.373.

2) International Review of Missions January 1912, p.86.

FREE TRANSLATION OF ARABIC LETTER
FROM CHINESE MUSLIMS IN PEKING TO PRESIDENT WILSON

To His Excellency, the President of the United States and the Representative of its Civilization, and the Extender of Knowledge and Education, the Adorner of Character not only, but of Mercy and Compassion, and the Preserver of Safety and Peace, the Head of the American Republic -- May God increase his Strength and Authority:

After these expressions of high regard, we humbly present to your Excellency this open letter, that you may be acquainted with our purpose, namely:

We have observed that the European War, so long continued, has been the cause of the destruction of millions of lives and endless property, so that there is neither rest for the dumb cattle in the pastures, lands have been devastated, and the people cannot sleep by night, nor live peaceably by day. Is it not true that the rulers of this world are as the shadow of God, and that He desires nothing save the protection of His creatures, and the extinction of religious and secular uprisings, so that all may dwell under His Shadow and Protection? Therefore God has given them power, and authority, and dominion, and majesty, and prosperity such as He has not given others; and therefore whatever they do of good is of more value than the good of ten thousands of other men in ordinary walks of life.

The Emperor of Germany, however, became great in his pride for conquest, and in the possession of a great army and navy, until he looked upon other rulers with the eye of envy and hatred, and he did not scruple to add new horrors to war, although the use of submarines was forbidden by international law. If he should, however, cease from this sort of warfare and make peace with other nations, God might still preserve his government, and others might then again look upon him with favor and ask God to grant him His mercy. In this prayer Moslems, Jews and Christians might join. Now is the time when he should repent! Now is the fitting opportunity for expressing his regret!

But as for the Sultan of Turkey, in inverse proportion as he has wisdom, and knowledge, and power, he has shown not the least good judgment in the direction of affairs of his kingdom; and the present crisis of affairs in the great world overturning, although it might strike fear among those who love deceit and continue to use flattery with him, should not have dismayed him, for they were not sincere toward God. If he would drive away these evil councillors, welcoming those who are sincere, the true lovers and patriots of religion, then, perchance, his kingdom would be restored to peace. As for the rest of the nations with them, they are mere followers and not leaders.

But as for your excellent country, the United States of America, it has now cut off friendship and relationship with Germany and openly declared war, and we know that this will result in nothing else than the destruction of the pride of Germany, since Mohammed, the Prophet (Upon Him

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be Peace!) has declared: "Tread upon the proud until he forget his pride". Therefore it is proper that we continue the war until they repent. But alas! some think the war will last a long time and extend still further (which may God prevent). Surely if the war continues, this will not be in accordance with your noble principles of humanity. Alas! Our Chinese Republic has already been compelled to do what your honorable Government has done, but we are persuaded that our country is weak in its condition, and disturbed internally by matters which occupy its attention, so that external warfare, especially in view of the smallness of our army and its equipment, would endanger the people of China, and cast us into the pit of destruction, and we would be of the number of those who suffer the horrors of war, while internal disturbances might then be multiplied in Asia and peace be destroyed, so that the war would be transferred from the West to the East, and all the ordinary occupations of life be interrupted.

Now, such conditions are not in accordance with the will of the Creator. We have observed, in addition to all this, that very frequently our Chinese Republic is glad to follow the example of your noble Government, just as the members of the body do its head; so if you will give the word, we will follow, and if you are patient, we will continue to be patient. We do not ask anything from you save the favor of using your influences to quench the fires of war in the world, and so you will secure everlasting remembrance, as God says in the Koran: "Is the reward of good anything else than lasting good?" He also said: "Verily the mercy of God is near to those that are good".

But as for the present condition of China, it is like the man who is suffering with terrible pains time after time, who desires to flee from his own severe internal malady and finds it impossible; or like that of a village troubled with highway robbers and complaining from day to day to the authorities and to the soldiers, but the soldiers themselves have fled away. Verily, the hearts of the rulers of China are divided so that there is constant change, and there is no permanent responsibility. Now, is it possible for a country in this condition to declare war upon another country? We therefore turn to you and hope that you will arrange and give us good advice for the future affairs of our Republic, in order that prosperity and safety and peace may come to us speedily.

And whereas the distance between us and you is so great and difficult that we cannot come to you in person as your petitioners, we take this opportunity of sending this letter to you through the favor of our friend, Dr. Samuel Zwemer, who happens to visit us, hoping that he will find some means of forwarding it to your Excellency, on our behalf, that you may assist a people in the utmost need.

We remain,

Your obedient servants,

(Signed for all the leaders by the Imam
of the leading mosque in Peking, Pro-
fessor of the mosque)

A B U B E K R

Extract from letter of J. E. Williams,
Nanking China. Feb. 20, 1903.

Only a few days since I was discussing with Dr. Macklins Chinese teacher, who has translated a great deal with Dr. Macklin, the present attitude of the officials toward western education. I asked him [why this strange turn in demanding Confucian idolatry? He replied, "Oh they are afraid of the church. I said, Possibly, but why that superstitious fear? Why don't they acquaint themselves with the facts and offer a more intelligent and so more effectual opposition. Oh! it is no use, he said, they might as well cease their efforts and save trouble. The battle is on and Christianity will triumph. Being, as we say, a heathen teacher and making no profession of Christianity I was surprised at such an admission. So asked him how he reasoned to this conclusion. He replied in the Chinese proverb;- Ten thousand men can not budge the word. (right) principle. The church is right and it is only a question of time.] We never doubt the final triumph but it is pleasant to be unexpectedly reassured by such an intelligent mind from the opposition in the very face of things that seem to show the contrary.

You will be interested in a suggestion made to me by a Chinese friend who is a writer or secretary in the Viceroy's Yamen. [He called and asked me why we did not put up another building so as to have more room, that our school was full and yet we had no provision for taking in more boys. I told him nothing would please us better, but as the money was not available to do so. Then he asked would we start an industrial department in connection with our school if the money were given. I told him I felt sure that if they would secure the land

and put up the necessary building and equipment our mission Board would find a man who could take charge of an industrial department and support him. He wanted me to call on the Viceroy and lay the matter before him. I declined saying I would rather have him present the case and I would be pleased to come when the Viceroy wanted me. I was a little at a loss to know what had stirred him up on the question until I learned from our teacher that he had told him that the Viceroy in a conversation on schools had said that after all he believed that government funds for education would be better expended if given outright to the missionaries. I have not yet heard anything of the proposition and as the Viceroy is to return in a few days to his former post, I hardly shall, but such an opinion from Chang Chih ^{h u} ting in the present situation in China is significant.]

"The Chinese appear to believe, in common with the Greeks and Romans of old, that the spirits of those who have died and are unburied - those, for instance, who have perished at sea, or in battle, or in a foreign land - wander about in misery; just as in this present world, those who have no home, no dwelling-place, wander about as beggars. There are ghost-beggars, say the Chinese, as well as sturdy, palpable, visible beggars. Now the ranks of this unseen beggar race are swelled by the spirits of those whose comforts are not attended to by their surviving relatives, or whose families have become extinct. And as in this world, the annoyance caused by troops of hungry mendicants is only too notorious, it is believed by the Chinese that the beggar ghosts, though with tongues unheard, and hands unseen, and noiseless feet, do approach and annoy and grievously injure those who refuse a pittance of charity. Sudden sickness, and misfortune in the family or in business, are frequently attributed to the unwelcome visits of these beggar spirits. Persons have even been known (so says Mr. Yates of Shanghai, from whose able and interesting paper on these subjects much of what I relating is drawn) to commit suicide, so as to be in a more advantageous position than they could attain in this world, to avenge themselves on their adversaries.

"Now in Chinese cities, the shopkeepers generally compound with the king of the beggars, for a certain yearly payment, in consideration which they are guaranteed against the annoying visits of the beggar host. Hence it follows that, apart from the regular and orderly worship and culture of ancestors in each family, all those who value their peace and quiet, provide at certain periods for the wants of the untold host of wandering ghosts; and so tremendous is the power of this superstitious fear over the minds and pockets of the Chinese, that whilst old and present beggars are put off with the smallest possible sum, it

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is calculated that about thirty millions sterling are spent annually on this provision for the invisible host of imaginary mendicants. About half the women of China, some forty millions in number, are supposed to spend a large portion of their time in manufacturing the 'sih-boh,' or gold and silver paper for the dead. Hence also results the strong desire every Chinaman feels to have a son instead of a daughter; for should the male line of his family fail, the ancestral feast cannot be performed, and then not only his own spirit will be starved, but all his ancestors will be reduced to a state of beggary. Christianity, by forbidding ancestral worship, breaks in the person of its converts the line of succession; and ruins (if Chinese superstition be other than superstitious) the credit of the family in the seen and unseen worlds alike, by consigning all to a condition of perpetual beggary. On one occasion (says Mr. Yates) a father, enraged even to despair at the resolution of his son to become a Christian, threatened to destroy himself: the son in that case would have been beheaded as the undoubted murderer of his father; and his spirit, appearing headless in the spirit-world, would have been greeted with insult and opprobrium there, as one whose guilt required no further evidence. The heads of pirates and other notorious criminals are suspended in cages, after execution, over the city gates and in other conspicuous places, as a warning and a deterrent, not merely through the prospect of punishment in this life, but also of indignity in the world to come.

"Ancestral worship as an opponent of Christianity, so far as power and wide-spread influence are concerned, answers to the system of caste in India. There is yet another phase of the superstition which must be noticed before I pass on to other branches of the subject. Since, according to Chinese ideas, the unseen world is a counterpart of things seen, and since the every-day observation of the people goes to prove

(3)

at justice in China is altogether subordinate to covetousness, and
at to gain one's cause you must bribe, the logical conclusion is,
at the spirits of the departed are in sore need of money. It often
ppens that a rogue who has money, while on the way to the magistrate,
ll buy over the police who are dragging him along, and induce them
r a consideration to connive his escape. A well-dressed prisoner,
ain, is treated with far less indignity and cruelty than one in rag-
d clothing and with a disreputable exterior. Now the spirit, so
ink the Chinese, immediately after its release from the body is ar-
sted by the police of the spirit world. The sorrowing survivors set
emselves, therefore, to provide for the wants of the departed; they
ply clothes by burning, as I have described above; and vast quanti-
es of paper money are contributed by the friends and relatives of the
ceased, to enable him to corrupt his captors, and outbid all compet-
ors in the courts of justice below; or if the worst comes to the
rst, to furnish, at all events, his prison cell with some little com-
rt and respectability. But something more than mere incarceration
happen to the soul. The Taoist and Buddhist priests who fatten
his, which in some senses may be termed a Confucian superstition,
cover, whilst engaged in their devotions, that some ancestor spirit
longing to a rich family of their acquaintance is in a state of pur-
sury; casual information on this point reaches the ears of the family,
y send for the priest, and consult him as to the necessary steps for
relief of their relative: the priest prescribes an elaborate per-
formance of the ceremony of the kung tuh, 'meritorious service,' and a
ge sum of money, part to be spent in the ceremonial, and the remain-
to be the perquisite of the priests. The family, in real anxiety
at their friend, and terrified at the same time at the threatened
ay, offer a lower figure, 100l. say, instead of the priest's 200l.,

and after long haggling, the priest with much reluctance undertakes the attempt for 150l. The service commences with sound of gong and amidst the fumes of incense. Suddenly the abbot pauses, and with feigned motion announces that the position of the spirit is unchanged, and that for the sum offered by the family the work of release cannot be effected. They, roused now to anxious enthusiasm, raise or borrow in some way the extra 50l., and the service is resumed; the spirit is struggling up the sides of the pit; one more effort, a little more money, and he will be free; and so the family, frantic with eager expectation, 'tear the bangles from their arms, the rings from their hands, and raising thus money from the pawn-brokers, pay an additional sum to the priests, the spirit is free, and their piety rewarded with success! The release is, however, only temporary; and when the family has recovered from the depression consequent on this great outlay, the priest will probably discover some other spirit in similar misery, or the same spirit, for some cause, shut up again in purgatory, and crying, 'Have pity upon me, have pity upon me, O ye friends.'

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" The Chinese are, I fear, a cruel people. I have seen-
though even now I can hardly believe the memory of my eyes- a de-
mure and thoughtful man quietly catch a frog in the early morning,
amputate one leg for breakfast, and let it go again."

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Mr. Speer

A "Call to Foreign Missionaries" of significance to the Church in the United States was issued by the National Christian Council of China at its annual meeting in Hangchow, China, in May. The call was prepared by a special committee, composed of Chinese members of the Council and was adopted by unanimous vote. The "call" is as follows;

"During the recent years of political revolution, changes in popular thought and the appearance of various kinds of new movements the Christian Church in many localities in China has suffered from radical elements or actual warfare. Christian work in consequence has been interrupted. Many missionaries were forced by circumstances to leave their posts; some passed through heavy hardships; some, however, were able to continue their service. It is in such an environment that Chinese Christians must assume responsibility for the maintenance and service of the church. Their appreciation of the friendship and cooperation of the missions in the past leads them earnestly to desire the continuance thereof.

"At this critical time of test and trial, every faithful servant of Christ, whether Chinese or foreign, should press forward with perseverance, toward the strengthening of the foundations of the Church and the realization of Christ-like living.

"In the course of Christian work in China, churches have been established at different times; their achievements, therefore, vary. In newly founded churches foreign missionaries, with pioneering spirit, are needed to direct the work, and to lay foundations. In more advanced churches as Chinese Christians gradually assume responsibility there is also great need for missionaries to give friendly encouragement and sympathetic co-operation in a continuous effort to make Christ known.

"The present time calls for urgent efforts, Chinese Christians should increasingly assume responsibility. Even where and when the Chinese Church has attained the self-directing stage of indigenous life, there is still a great and vital need for missionaries with religious experience, vocational training, devotion to service, who are moved with a desire to assist their Chinese co-workers to push forward to fulfill the command of Jesus Christ.

"The last command of Christ and the Yearning call of the Macedonians still ring in our ears as in the past. The program of "China for Christ" needs to be pushed more vigorously than ever; work is urgent and many workers are needed. Missionaries with the sacrificial spirit are, therefore, urged to come to China and serve."

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

LETTERS FROM CHINA

W. Reginald Wheeler

Nanking, January 1, 1935.

In the preceding letters that have gone to you, I have attempted to describe our impressions of China after an absence of thirteen years; the city of Nanking, the present national capital; the University of Nanking; and the developments in the University during the past year. In this letter I shall try to give some impressions of another section of China, that in the North; of the former capital city, Peiping (Peking); and of the Christian University there, known as Yenching.

Part of the summer we spent at Peitaiho. This seaport is located on the coast, about twenty miles south of the Great Wall and the Manchoukuo line, and about a hundred miles northeast of Tientsin. The town is nearly eight hundred miles north of Nanking. The change in latitude brings a grateful change in temperature. Nanking is not in the tropics and is situated in about the same latitude as Charleston, South Carolina, but the city is in the Yangtze Valley and in that valley the summer is really hot and humid. Mrs. Wheeler and the children left for the North early in July; I followed them later in the month. The thermometer on the day before I left Nanking registered 110 in the shade, and it was refreshing to feel the increasing coolness as we climbed up the ladder of latitude toward Tientsin.

The train journey from Nanking to Tientsin requires about thirty hours. The rice and cotton fields of Central China give place to fields of Kaoliang, a sturdy, tall grain that looks much like our American corn, except the ears are tassel-like instead of cylindrical in form. The landscape as we neared the coast looked almost like that of New England with rocky coves and many trees and an increasing number of cattle and horses, and the air became clear and invigorating. We left Tientsin about eleven and arrived at Peitaiho about 5:30 in the afternoon. Peitaiho is about two miles from the railway station and you travel by rickshaw while your baggage is transported by two-wheeled carts whose narrow iron rims cut deeply into the rutted paths. At Peitaiho there is a crescent-shaped beach and a wider curving bay, and to the North as the evening drew on we saw the twinkling lights of the harbor and long pier at Chingwantao, and beyond that, rising precipitously from the sea, the dark barrier of the mountains of Manchukuo. The shore and sea and sky were beautiful and the children enjoyed so much the freedom and cleanliness of the beach and the donkey rides and hikes along the shore. Some mornings we went swimming before breakfast. One day I remember especially because of its loveliness. The ocean was quite calm; the sea was water-jade in color, shading off to silver-green under the rays of the rising sun; the sky was turquoise-matrix, with golden light filtering through fleecy clouds, and beyond the curving green shore in the northern distance rose the mountains of Manchukuo, smoky purple above the morning mist.

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Peitaiho is in the demilitarized zone which was established by the Chinese and Japanese military representatives in the Tangku Truce, signed on May 31, 1933, following the Japanese conquest of the three Northeastern Provinces and of Jehol, and the invasion of North China south of the Great Wall. In this zone China has the right to only a limited number of police and local soldiers and other sovereign rights are restricted.

Joint approval was given of a through train service between Peiping and Mukden although there was bitter feeling against this service on the part of some Chinese, who felt that this arrangement marked another step in the "Conquest" of North China and toward the recognition of Manchukuo. Threats were freely circulated that attacks would be made against the train. Here at the University we experienced one of the tragic results of these threatened attacks. The first through express ran on July first, 1934. A bomb was smuggled into a third-class car of this train, and by the explosion, five Chinese passengers were killed and a number were injured. One of those who were killed was a Nanking University student, a girl in the junior class, who was going to a student conference at Peitaiho. The train was fired upon several times that summer but there were no more bomb explosions. The train was heavily guarded as it pulled out of Tientsin and I was relieved when my family had made the trip safely to Peitaiho and back to Tientsin. On our way back to Tientsin we were reminded again of the freedom that was accorded the Japanese soldiers in this demilitarized zone. We had bought second-class tickets for our family and when we boarded the train at Peitaiho Junction we found the only second-class car was full of Japanese soldiers bound also for Peiping. They refused to give up any seats and so with the consent of the Chinese conductor, and as an unconscious gift of the Japanese army, we rode in a first-class compartment to Tientsin and for most of the way to Peiping.

We planned to visit Peiping before our return to Nanking and were grateful for this privilege. The ancient capital of China is one of the most fascinating cities in the world. It was known as an important city before the time of Christ. The broad avenues and wide areas of the present city were laid out by Kublai Khan in the thirteenth century; the Mongols were expert horsemen and the plans of the city indicate the choice of those accustomed to the space and mobility of life on the plains. The northern city is really three concentric squares; the outer square is the Tartar or Mongol city; within that the Manchu city; and within the Manchu city the Forbidden City, where the imperial rulers of China and their retinues once lived. These three cities are surrounded by massive walls. The golden roofs of the palaces of the Forbidden City; the cylindrical vase-like monument of the "Dagoba" that marks the Winter Palace; the broad moats whose waters glisten in the bright northern sunshine; to the south the two imposing terraced archways of the Chien Men Gate; and in the further southern distance, the classic outline of the Temple of Heaven,-- all these combined to produce an impression of magnificence, of unreality, almost of fairyland, so that the children said truly: "This is like visiting The Land of Oz". When one looks at that great city and remembers its history and that in its present form it existed nearly a century before the discovery of America, and that in that century, when the Chinese were living in comparative luxury and magnificence in the midst of a highly developed and undoubtedly great civilization, Europe was just emerging from the Dark Ages, one gains a new comprehension of the vitality and the intelligence of the Chinese people and of the greatness of their civilization. There is much to see in Peiping; there is space for mention of only two of the many places of interest which we visited, I choose these two because they brought to us an unforgettable spiritual message out of China's great past.

To the west of the city on the way to the Western Hills, on the border of a lovely lake, beautiful with lotus flowers, and decorated by a gleaming white marble camel-backed bridge and by the "Eighteen-arched Bridge", is the handsome pile of the summer palace. Beyond toward the west in a wooded hollow of the hills rise the turret-like towers of the Temple of the Azure Cloud and the graceful roof of the Temple of the Sleeping Buddha. In the middle distance, between the summer palace and the Western Hills, is the Jade Fountain Pagoda, really three pagodas, rising one above another on a hillside, one being made of jade tile. They stand above several clear and pellucid pools. The Jade Fountain is a series of springs of water which bubble up from the bottom of several wide pools at the foot of a craggy hill. The sandy bottom gives to the water a jade-green hue, hence the name. The largest spring and pool has above it an inscription on an overhanging rock. 天下第一泉 - 天 "Tien Hsia Tih Yih Ts'wen". "The First (or Best) Spring in the World". The Chinese character for "spring" "ts'wen", is the same as that used in John 4:14: "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become within him a spring of water, bubbling up unto eternal life". From that spring flow the clear streams that bring life and beauty to the area about Peiping, and resemblance to the scriptural analogy seemed appropriate and true.

Another experience that was especially memorable was a visit to the Temple of Heaven. The Temple is located in the South City in a wooded park. We entered the park about six in the evening and walked past the Hall of Abstinence where the emperor spent part of the night in fasting before performing the sacrifices at the Altar of Heaven at midnight. In the growing dusk, we saw the blue-tiled, triple-roofed tower of the temple, surmounted by its golden knob, distinct against the evening sky; a silhouette of beauty and strength, austerity and grace. The white marble terraces and steps lead up to the interior of the temple with its gorgeous-tiled ceiling and brilliant-hued beams. Nearby was the Altar of Heaven, with its mystic multiples of nine; nine marble steps; a circle of nine marble slabs around the central stone; the slabs extending in multiples of nine in concentric circles to the altar's wide rim. We reenacted in our imagination the scene when the Emperor, The Son of Heaven, came there to worship and to pray and sacrifice to Heaven itself. We had read his words: "Thou hast vouchsafed, Oh Lord, (Ti) to hear us, for thou regardest us as our Father. I, thy child, dull and unlightened, am unable to show forth my feelings.....With reverence we spread out these precious stones and silk, and, as swallows rejoicing in the spring, praise thy abundant love..... Spirits and men rejoice together, praising the Lord.....Forever he setteth fast the high heaven, and establisheth the solid earth. His government is everlasting.....His poor servant, I bow my head and lay it in the dust, bathed in His grace and glory".

The sun was setting over the Western Hills as we stood on the marble Altar stairs. We looked, as it seemed, almost into the portals of Heaven itself, so effulgent and so glorious was the glow of the setting sun; lighting up the western sky, kindling little fleecy clouds into fire, gilding the tiles of the temple roof, and fringing the purple hills with gold.

After a visit to that altar, with its ohaste simplicity, its absence of images, its beauty of white marble stones and steps and balustrades in the midst of living groves of dark evergreen and pine; as one remembers the historic significance of Temple and of Altar, and the solemn ceremonies that have taken place there through so many centuries, one cannot help but believe that here, as before another altar in the city of Athens centuries ago, men were seeking after God, if haply they could feel after Him and find Him, and we rejoice that there is One we

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know who has conquered the sharpness of death and has opened the Kingdom of Heaven to all who believe in Him.

During our visit to Peiping, we stayed in the beautiful and hospitable home of Dr. J. Leighton Stuart, President of Yenching University. In the building of the beautiful plant have been invested gifts from America that have meant real sacrifice and devotion. The names of the buildings, many of them memorials, present an honored roster of friends of China and followers of Christ. For the inscription on one of the buildings not yet erected, for which funds are now in hand, these words have been chosen; they are true of the donors and of all those who have helped to build this and other Christian institutions in China: "Blessed are all they that die in the Lord.....for they rest from their labors, and their works do follow them".

Sincerely yours,

W. Reginald Wheeler

Extract from Letter of Dr. Mary E. Fitch,

Soochow, China, February, 2nd, 1904.



Hospital work is full of interest as ever. Lately I have run across one of those things the Chinese talk about, - a "filial son". He had cut off a piece from his arm to make broth for his sick mother. Nobody knew about it, he said, and he only came to us because his arm was so bad he couldn't work well. I asked him what he did it with, and he said "scissors". Poor fellow! it almost made me cry to think what he had been willing to suffer, - and all for nothing. You read of these cases, but do not see them very often.

DeSpeer 551

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Avenue
New York

September 25, 1936

To the Members of the Board and
the Executive Staff

Dear Friends:

I want to share with you this interesting letter from Sam Dean, our young people's correspondent in the Peiping Station. It is full of things which are of interest to all of us. His comment on the Natcha situation and his comment on tourists as well as the delightful touch about his vacation will introduce him to you better than anything I could say.

I hope that you will meet Mr. Dean when he is home next year.

I send this on just for your enjoyment.

Sincerely yours,
Mary C. Moore

MEM:W
Encl.

Aug. 16, 1936
 Presbyterian Mission, Peiping

Miss Mary Moore, Secretary
 Board of Foreign Missions,
 Presbyterian Church U.S.A.

Dear Miss Moore:

One of Peiping's less magnificent stores is called, "China and Company." still another goes by the title, "The Whole World and Company." Some how they remind me of the newly organized Presbyterian Church of America. Such titles seem to be a little inclusive and unconvincing. Still I have a certain amount of sympathy for people like Machen. Nobody can be more pig headed in the defense of what he or she believes to be his or her conscience, and a principle, than we missionaries. Look at Sam Dean for instance. He and his able associates have refused to alter their methods of teaching and training in the technical college one tittle though it means that they thereby prevent the school's registration with Nanking. Say those stubborn missionaries, "Our methods are right and Nanking is way behind the times. They will have to catch up with us before they are able to allow us to register. We never go back etc. etc." Let two red headed missionaries get together with two college students and you have a new type college under way. In the same way let two red headed preachers with two congregations behind them, get together and you have a new church of America, maybe the whole world not to say the sun, moon and stars.

I can almost imagine some great super-eye looking at us wee crawling things and shaking his august head as he sees our congregations coordinating, combining, separating and life still going on. Under his magnificent microscope we might resemble a lot of algae. I can almost hear him say as he watches, "Come quickly students and look at this new form that is just appearing. It is just like a Prosbyteriensus Congregationao Unitedstatus type but it has a red tongue. We shall call it the variety Machen, Disputantibus, Americanus Congregationae Presbyteriensus. Just see what a wriggly, unquiet type it is."

As far as I can make out Machen and the rest of us old timers all believe the same theological truths. He must have a real complex of some sort to believe that he and his select few are the only fundamentalists in the Presbyterian Church U.S.A. Some of us do believe that others have a right to think as well as we and that even should their thinking bring them to but part of that which is truth to us, still will we cooperate with the good that they have attained and thank God that they have so nearly hit what we consider to be the mark of Life. If Machen wants to spend the best part of his life knocking those who are doing their best to carry the world's work, let him knock. He will break his teeth with those hard words. Certainly he will never have God behind him until he produces something more constructive than dissension. How often we conscientious people do agonize and even die for principles which we might better have used as tools to do something more constructive with than to produce a corps, useless to God or man.

I guess we must have had nearly a thousand American school teacher tourists in Peiping this summer. Most of them didn't want to see missions. A few felt that they really ought to see them in spite of that fact. Out of the multitude perhaps one-tenth gave three hours on a Sunday morning to learning all there is to know about missions!!

Several pastors were also glad to learn all about missions in the same short time. The general idea seemed to be that they must understand China as a whole. I certainly sympathized with them. I have been trying to understand China as a whole for twenty-two years and I don't understand anything about it yet. They seem to be a little confused as to what really constitutes a lesson on China. The palaces and the temples are not China. They were China. These dear souls are like peoples who visit a graveyard, where famous educators are buried, to learn modern educational methods. Did they but know it they could have learned more about the China that is and that is to be by giving a great deal of their time to study of the missions.

We did our best to take these people, at various times, to see certain things in the Methodist and certain things in the Presbyterian Missions. Some of them looked in on the eleven o'clock Sunday service at our Second Street church and were amazed to see it full to the doors with Chinese and to hear how well the choir and congregation sang. Some believed, and I am not kidding, that the missions did nothing but preaching work, that most of that preaching was in English to foreigners (American and English) and that all the money spent in mission work in China came from America. If you were to take one of those groups around, after all your hard publicity work, you would be very discouraged until you questioned them and found they were not Presbyterians after all but were Baptists.

One thing is borne upon me by these tourists and that is the need to run a campaign to interest teachers in study of Missions and to get them to spend at least a whole day during a tourist trip in the seeing of mission work. I further think more stress should be laid upon the fact that nowadays the Chinese are financing a great share of the work previously done by the missions, but that this would not be true were it not for the money from home that brings out the Chinese funds. The people seemed more impressed by the fact that the missionaries had actually raised up Chinese leadership who could and did run schools, hospitals and churches, and by the fact that the missionaries' work was increasingly to raise up self-supporting Chinese leadership, than any other fact. They seemed to feel that money spent for this purpose was legitimate. Most of them thought that all missionaries spent all their time preaching in the streets and winning converts, and that is of course a most important part of any missionary's work, but they had not realized the bigger work of helping the Chinese to build a great Christian Church, with all that means to a community. They had not the least idea how much of the best in modern China bears the mission stamp.

I have been taking a real vacation by spending every morning in an art class under a professor in the Pei Hua Art College. He had a class for students interested in making up their art work and kindly consented to have Susie and myself join it. I can in this way get my office work done in the afternoons and art is the most restful thing I can do. I never have had any time for it but now I have to take a vacation in any case so I can get some in. I certainly arrived at a funny pass. Last year's executive committee ordered my vacation then went off on furlough. Now this year I was elected a member of the executive committee so I have to carry out their orders on myself.

Susie has quite a lot of art talent. I like to paint things that stand still like buildings and trees or vases. Susie likes to paint things that move. The other day the teacher brought a donkey into the studio. She was entranced and painted it so that you could see its tail start, hit the fly and return to normal. A real moderne, if you know what I mean. (Maybe she will some day produce China's Mickey Mice).

A. L. Warnshuis

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419 FOURTH AVENUE
 NEW YORK, N. Y.

April 26, 1933

Dr. Robert E. Speer
 156 Fifth Avenue
 New York City

Dear Dr. Speer:

Herewith a copy of Dr. Koo's letter with its para-
 graph referring to Mrs. Buck.

Yours faithfully
A. L. Warnshuis

alw/c
 enc.

Peking, China.

Dear Friend,

January 20, 1933.

These are momentous days in the Far East-momentous because decisions of a far-reaching nature must be made by China and Japan during the next few days. On the one hand, ever since the forcible seizure of Shanhaikuan and Chiumenkou by Japan, the dread spectre of armed invasion of North China has become more real and pressing than before. On the other hand, the futility of the League of Nations in the present crisis is never more apparent than it is now. Have we not seen, recently, the sorry spectacle of the Secretary-General of the League, immediately following the aggravation of the situation by the Japanese attack on Shanhaikuan and Chiumenkou, trying to tone down, to Japan's taste, the resolutions and 'expose de motifs' drawn up before these events by the Committee of Nineteen? Such pusillanimity on the part of the League has drawn upon itself the deserved ridicule and scorn of friend and foe alike as press comments in China these last few days amply demonstrate. Under these circumstances, there is no choice left for China but to resort to armed resistance, whatever the consequences.

In the meantime, the world watches Japan and everybody is asking what will she do now? Will she have the eleventh-hour grace to accept the reconciliation moves based on the Lytton report now being made at Geneva? Or, will she persist in her wanton disregard of all international obligations and of her own pledged word and fight her way into Jehol and North China? If she decides upon the latter course, then the stage is indeed set for a war to the death between China and Japan which may involve the peace of the whole world in its throes.

That the Chinese people realise what is ahead of them is shown by the avalanche of telegrams urging armed resistance which descended upon the Central Government immediately on the heels of the Shanhaikuan trouble. Political leaders of all factions like Sun Fo, Wang Ching Wei, Hu Han Min, etc., are coming together to help the state through these critical days. Military leaders all over the country have offered to lead their forces to oppose the threatened Japanese invasion of North China. Here in Peiping, citizen's organizations have been busy providing fur-jackets, steel helmets, woollen comforts, gas-masks, etc., for the Chinese tommies fighting in the mountain passes under zero weather. Student deputations have gone up to the Shanhaikuan and Jehol fronts to carry messages of cheer to and distribute presents among the soldiers in their trenches and dug-outs. Other students, to my personal knowledge, have joined up with the fighting units at the front in various capacities. It is, however, also true that many of the more timid souls among the city populace have fled Peiping to seek safety in the interior of China. But, looking over the country as a whole, I am more than glad to note that the spirit and morale of the Chinese people has never been at a higher pitch than the present.

I shall devote the remaining portion of this letter to an account of the communistic situation in China. During my last visit in the United States, one of the questions most frequently asked of me was "Will Communism succeed in China?" or, "Will China turn communist?" Now that diplomatic relations between China and Russia have been resumed, this is not an inopportune time to take stock of the communistic influence in our country.

First of all, it is desirable to know just what people mean when the term "Communism" is used. In China, the term has four connotations. All radicals and those 'agin' the government are often indiscriminately dubbed "reds or communists." Then the term is sometimes used to mean the red "terrorism" of murder and destruction which is so often characteristic of a communistic upheaval, especially in its earlier stages. A third connotation is the Marxian philosophy and theory of economic organisation of human society. Lastly, the term is also used loosely to indicate the communistic experiment and achievements in Soviet Russia, especially in the so-called "Five Year Plan."

The first of these four connotations we may dismiss at once as being irrelevant. We shall pass over the second with the remark that, thus far, terrorism has seemed to be a part of the communistic program in China and that it is this ele-

ment which has made the Communistic party so much hated by the average Chinese. But communism in the third and fourth aspects deserves our closer study. In these aspects, the following points are generally comprehended in the term:

1. Economic determinism: 2. The elevation of the worker through the inculcation of class consciousness: 3. The control and regulation of means of production for use, thus eliminating the private profit motive:
4. Government in the interest of the mass rather than a small privileged class:
5. A planned economic program of development for the whole nation graduated over a period of years, like the Five Year Plan of Russia: 6. The intensive application of scientific knowledge and processes to a carefully planned national program of reconstruction.

Now we are ready to ask what are the chances of success or failure in China of a communism which embraces the points just enumerated above?

The best way of answering this question is, perhaps, to try and discover those factors in the general situation in China which will either favor or retard the growth of a communism of the kind just described. Let us take the favorable factors first.

The first of these is to be found in the economic life of China. As a nation predominantly agricultural we are face to face today with the growing disintegration of our rural economic system which is steadily reducing a large portion of our rural population to a life of hopeless penury. This in turn is driving many rural workers into the cities as job-hunters thereby creating in the cities a condition of congestion and unrest. Such a situation throws both the village and town open to the communists. If our government cannot find a way out of this rural economic problem in the near future, then, to many people, communism will seem to be the only alternative. In my opinion, this is the strongest factor in the general situation which favors the growth of communism in China.

A second factor favoring the growth of communism in China is the rule of war-lords. Since the Revolution of 1911, military leaders have lived off the land and misgoverned it by usurping the authority of the civil arm of the government. This mis-government has taken largely the form of over-taxation and inadequate protection of life and property against banditry. Again, unless something is done in this situation, to many, communism will seem to be the lesser evil of the two.

A third factor in favor of the growth of communism in China is that in our intellectual life we had long been familiar with the idea of communal organization and the equalisation of property, particularly land. Several Communistic experiments were recorded in Chinese history at various times: It is, therefore, not surprising that communistic ideas have had a ready entree into student circles in China today.

A fourth factor in favor of the growth of communism in China lies in the international situation, particularly in the aggressive pressure from Japan. Her military aggression against China in Manchuria is not only useless in checking the infiltration of communism from Russia but creates the very opportunity desired by the latter by throwing the Chinese into Russian arms. For, by contrast, the Russian policy in the Far East must appear quite innocuous as compared with the terrible things which the Japanese militarists have been doing to our land and people in Manchuria. This has already borne fruit in the recent resumption of diplomatic relations between China and Russia, suspended since 1929.

That Russia is not blind to the opportunities created for her by Japan's invasion of Manchuria can be seen in the resolutions regarding China adopted in Moscow in October last. These resolutions are:

- (A.) Communists should join anti-Japanese and other Chinese patriotic organizations so as to carry on their communistic activities under the cloak of patriotic work.

- (B.) Communists should extend their activities into the ranks of the Chinese volunteers fighting in Manchuria, so as to win them over to communism.
- (C.) Communistic labor organizations should send their members to join other public organizations and seek to dominate these from within.
- (D.) Extend and strengthen the existing Soviet areas in Central China.
- (E.) Reorganize and improve the present government in these Soviet areas.
- (F.) Overthrow the rule of the Kuomintang in China.

You will see that the first two resolutions were the direct products of the Sino-Japanese situation. You may, perhaps, still remember the recent offer of the red army leaders, Chu Teh and Mao Tsu Tung, to lead their forces against Japan if the Central Government armies will abandon the campaign now being waged against them in Central China. How faithfully the Moscow Resolutions are reflected by the communists in China!

Now let us turn to consider those factors in the general situation which are unfavorable to the success of communism in China. I shall mention four of these.

(A.) The social ethical code of China, developed over a period of nearly two thousand years, exhorts virtues such as filial piety, respect for age and learning, chastity and obedience in women, and emphasises tolerance and benevolence in the mutual relations between man and man and propriety for all classes. I seem to be reciting here the entire ethical code of my people. I do so only because I want you to see how utterly alien to the spirit and moral sense of the Chinese people is the present program of the Chinese Communistic Party, especially, in its radicalism in social ethics and its terrorism in practical politics. When the communists murder and loot in the name of communism and show their contempt for China's traditional ethical code by preaching against filial piety and practising free love among themselves, they are butting their heads against a stone wall. The strongest bulwark against communism in China is not political and military suppression but that sense of decency and propriety so strongly ingrained in us through twenty centuries of ethical training. Unless communism radically changes its method and program in China, this is the rock on which it will eventually break itself.

(B.) The Communistic Party in China as an organized movement has been in existence since 1920. In organization and program it is perhaps the most compact and efficient political party in existence. But the communistic movement is essentially a mass movement and as such requires a new type of leadership as well as following. Both these elements are absent in the general situation in China. The Communist Party here is dealing with an undisciplined mass with an untrained leadership. Such a combination of handicaps is enough to cripple even a popular political movement and the Communistic Movement in China has already outlived its days of popularity (1923-27).

(C.) The close connection of the Chinese Communistic party with the Third Internationale is another factor against its success in this country. The Communistic Party's program for China is hatched in Moscow. Its policies are determined in Russia. When national feeling is so strong in China at this moment, any political party which takes orders from an extra-national source is bound to be working under a serious handicap. Furthermore, no matter how good Russian communism may be in their own country, it could not be transplanted into China bodily without modifications.

(D.) Ever since 1927, the Communistic Party has been torn by a series of violent internal dissensions. These have seriously affected the strength of the Party and they show no sign of abatement.

Now a word about the present status of the Communistic Movement. For some reason which I do not understand, the impression has gone abroad that China is riddled with communism. Let me recount here for you my own observations on this point since my return last November.

Firstly, the Communistic influences in the schools and colleges have noticeably declined as compared with, say, three years ago. While they are still sufficient in numbers to cause disturbances in student meetings, they have definitely lost their leadership in this field. Sickened by their constant destructive and negative activities in the schools, the student body in general has repudiated the communists and the situation in most schools is characterised by an attitude of non-cooperation towards students who are known to have "color".

Secondly, the so-called Soviet areas in China have been steadily on the decline. Hunan, known in the years 1925-1928 as the stronghold of the Communists, has been free of organized communism for the last two years. General Chiang has just cleared off the Soviet areas in Hupeh through his last campaign completed about a month ago. Another campaign is just beginning against the Communist forces in Kiangsi. As these campaigns are not only military but also economic in nature, they are more thorough-going than the former attempts to crush the Communists. The Central Government has ample military resources to break the threat of organized communistic forces. These are now supplemented by a program of economic rehabilitation of the areas formerly occupied by soviet units.

Thirdly, during the last years, the Communistic Party has been breaking up internally. Some of their most important leaders have turned back upon the Party and are cooperating with the Government agents in rounding up their own members. This has led to the discovery and break-up of many of their secret headquarters scattered all over the country and to the apprehension and demise of some of their most important leaders. Whether the Communistic Party will ever recover from this serious blow is quite open to doubt. I think for some time to come, the Communistic movement will degenerate into the status of the "Liu Kou" or roving bandits.

Before closing this letter, I feel I cannot refrain from saying a word about the recent utterances of Mrs. Pearl Buck on missionaries in China. If the cabled reports of her speech were correct, then I must say her criticism of the missionaries sent out to China is neither just nor kind. It is not just because the average missionary, as I have reason to know, is not of the mediocre quality attributed to him by Mrs. Buck. I base my observation on my own personal contacts with missionaries in synods, conferences and as individuals over a period of at least ten years and covering provincial areas like Szechuen and Yunnan in West China, Kwantung and Anhwei in East China, Hupeh, Hunan and Honan in Central China, Shantung, Shansi, and Hopei in North China, and the Three Eastern Provinces in Manchuria. Of course, here and there, you will come across misfits and downright failures just as you would in any service that numbers its personnel in the thousands. Even with the best of judgment and insight, the mission boards are human and bound to err, now and then, in selecting their candidates. I want to register this protest against Mrs. Buck's statements because in their sweeping nature they are not true and are liable to give a wrong impression to people.

Furthermore, if the press reports of her address were correct, then I feel Mrs. Buck has been rather unkind in her attitude toward her fellow-missionaries out here because she did not give her audience a glimpse into the wonderful spirit of devotion and identification with the weal and woe of the people among whom they have cast their lot. But as the press very often only picks out the sensational parts for cabling, I may be entirely unjust to Mrs. Buck, in which case, I ask her to forgive me for making this protest.

Pardon me for butting in in a situation that does not concern me. I think I can hear your "It's none of your business", and I deserve it.

Sincerely yours,

T. Z. KOO

THE IDOLS ARE FALLING



JAMES P. LEYNSE, PEIPING, CHINA

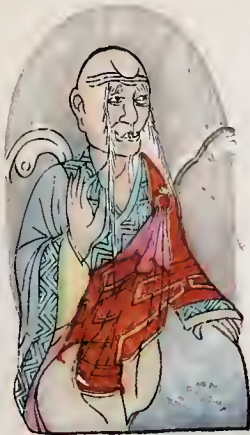
THE IDOLS ARE FALLING

In thousands of homes in China the idols are falling down. Change has come like a shock. Ideas and standards have been shuffled in striking fashion. The old religions are tottering ruins. The temples are vacated. The control of the older generation has slipped away. The youth is in the lead and seeking new ways. As a result evangelism is experiencing a golden age of opportunities. Everywhere around us a clarion call for service is sounded. What will take the place of the idols? Communism or Christianity?

NO DEPRESSION IN THE PEIPING CHURCHES

There is a forward movement in the Peiping churches. We are seeking to win more Christians and more faithful ones and the congregations join hands with us in striving to reach our section of this great city. Our churches are putting the emphasis unquestionably upon the spiritual, and therefore there is activity instead of depression. The church attendance is growing steadily and many new converts have been added to the membership. I have had the privilege of baptizing this year men and women, old and young, students and illiterate, all changed into new beings by the grace of Jesus Christ and all having discarded idol worship. Members of families were baptized together. Fathers with their grown-up sons, mothers with their daughters, side by side with single individuals, first ones of families to cross the barrier. For instance, Mr. Chang and his grown-up son, who testified that before their conversion they were "like blind men ascending a mountain to view the landscape". And Mrs. Chia and her daughter, who confessed that "the eyes of their hearts were dead" to spiritual issues until they met Jesus. Also the mechanic Li and his wife and three children; a splendid volunteer worker, who works hard so that his children may be educated and his wife attend a Bible school for volunteer leaders.

In China it is always exceedingly difficult for members of families to make an individual decision to break away from idol worship. But various candidates for baptism have done so, like Mrs. Ho, who as she stated had been "for 45 years a vegetarian to please the Buddha with the Long Eye-brows" and who for years every morning and evening



長眉大仙

'knelt once, bowed thrice and offered incense and candles for 30 Buddhistic scriptures to find the way of life'. Now she has become a living member of the Church of Christ, and an ardent Bible reader. It is hard to realize how much it cost in sacrifice of self to become a single lamp in a dark place like Mrs. Hu Li and many others. After her heart was reached she buried her idols, but when truly converted she dug them up and burned them. She was the new believer who had the story of her conversion printed and sent to all her relatives and friends with the signature: 先是胡禮現在重生. 'Formerly Hu Li, now Mrs. Born-Again'.

LIGHTED PAGODAS

All our three city churches are self-supporting, self-governing, and largely self-propagating. The forming of a number of volunteer evangelistic bands has been one of our most fruitful achievements. Spiritually, our volunteer leaders have had much capital to invest and their profits are therefore large. Bands are preaching in court yards, homes, factories and shops. They are illuminating the neighborhood like lighted pagodas. As a member testified, they are greatly encouraged to see that 救主應人顯如陰影快如回聲 'the Lord responds to man as quickly as shadow to form or echo to voice'. Bible classes, various training classes of two weeks' duration, revival meetings, prayer meetings, cottage meetings, systematic home visitation, weeks of gate-to-gate preaching, report evenings, classes of mass education, and other activities keep the lamps burning and make our large number of gospel teams a valuable asset in our aim to win the Chinese by the Chinese. Mr. Sun of our church this year bought a small printing press and prints all the tracts used by these volunteer bands at cost price. A shop-keeper keeps a bundle of tracts on his counter for free distribution. A seller of millet puts a tract in each package. Church-member Chao bought tracts and evangelistic literature worth two months of his salary and a nurse of our hospital gave 10% of her income to the tract fund.

The Chinese we come in contact with outside our churches are no longer worshipping idols at the temples. They are in the grip of a spiritual hunger. After the storm of change there are pears to gather. Shall Bolshevism reap them? The claim to the harvest of China is open to any claimant. Our volunteer leaders are taking their place. They are of all kinds: like Miss Wang, the teacher, who confessed that she used to 'spend many good coppers to buy sham silver with which to cheat the gods', but who now worships in spirit and truth Jesus Christ; or like Mrs. Li and Mrs. Kao, who have rented two rooms at

the most popular market place for a little Gospel Hall; or Mr. Kung, a former opium slave now a prince in the Lord; and Mr. Fu, a business man and pillar of one of our churches; and many others like them.

There are also among them those with too much unbridled enthusiasm like Sung the fifth who, after his conversion, went home to testify. He preached on the streets in his home town, made a deep impression, but took the idol of the Buddha with the 1000 arms and eyes out of the temple and chased the priests away. He was caught by the police, beaten till unconscious and put in prison. As a member of a gospel team he is still needing our constant guidance. It was also necessary to guide wisely the trio consisting of a dyer of blue cloth, a coal shop owner, and a hatter. They memorized whole parts of the Bible and went out preaching all over North China carrying neither purse nor scrip and refusing all support. They had many conversions but they gave up their business, let their wives and children suffer, and came back to our church stranded and lacking in maintenance.

福音堂 THE HALL OF HAPPINESS

Electrically lighted gospel posters on the doors and walls make our two city gospel halls attractive places where large crowds gather. There we face five evenings a week the five types of Chinese society:

- The scholars, feeling superior to the lower order of beings;
- The farmers, in town to sell their products, amazed by a civilization producing loudspeakers and radios;

- The mechanics, who build and proclaim that next to food, shelter is the only necessity of life;
- The tradesmen weary of a day full of bartering in trying to squeeze the last penny; and
- The soldiers whose business in China often seems to be to consume what others produce.

But also, modestly sitting in a corner, there are the women, with dignified old faces or keen young ones, countenances with souls behind them, calm, serene and composed, purged of egotism by living in crowded quarters, the real leaders behind the family thrones.



BUDDHA WITH 1000 ARMS AND EYES.

Large colored posters, Biblical lantern slides in Chinese setting, music, singing, and popular illustrated talks penetrate their walled-in hearts new to spiritual issues.

Outside the meetings we reach the hitherto unreached through Bible classes for men and women, English night school for business boys and girls, day school for poor children, mass educational classes, clubs for women and girls, and special meetings for children, women, and parents. The gospel halls are also the entrance halls to our churches, a field for clinical experience and self-expression for our volunteer lay-leaders. There they receive their practical training in soul-winning work. Always a group of them is present to testify, act as ushers, doorkeepers, and distributors of enquirers' cards. After the preaching there is the gathering of enquirers in a side room. Personal things are there semi-publicly disoused. privacy is rarely sought after and so one, once showing genuine concern about his soul life, has from the very beginning the support of a group of our leaders.

The work in the gospel halls reveals plainly that the Chinese of today are, practically speaking, without a religion, without their many gods. They are open to leadership, asking for anything that promises to uplift, welcoming any idealism. 'I am seeking for something worthwhile to live for' is a crying need often heard at these after-meetings. These are the days to spread the Gospel in China. The results of this year's work in the gospel halls has been distinctly seen in the growing attendance at our churches. After once being planted, single bamboos form a row. They shoot new sprouts and spread. There were this year: 'The Changed Leaves', Mr. Hsia, a young student, who after his conversion kept on repeating: 'I do not know how to describe my experience. Everything in and around me is so changed, even the leaves of the trees seem changed to a new shade of green'. He is an ardent member of a gospel team, disowned by his father, poor in earthly goods for Christ's sake, but rich in spirit, winning many young people. And Mr. Kao, the electrician, who persuaded his whole family, including an old mother of 75 years, to throw away their idols. On Sunday he leads his family to the church and almost every evening he stands at the door of one of the gospel halls welcoming the people with tracts bought with his own money.

This year these services changed also the opium den of Mr. and Mrs. Chao into a little gospel hall. For years they had been opium smokers. They were fairly well-to-do but poor in spirit. It took months of daily care before they found salvation. But once reached by Christ they were able to break the opium habit without any medical assistance. Their opium den became a neighborhood house where they preach and live the gospel together with Mrs. Chang

"the woman with the black soul". She came in contact with Christ at our weekly meetings at the Peiping prison. For years she had sold opium to the coolie classes and injected morphine into ricksha boys. Taken to prison she found there salvation at one of our meetings. Released she has become an ardent and capable personal worker in one of our street halls.

The idols are falling and something will have to take their place. Will it be communism? Russia has already hundreds of Chinese students working as volunteer agents in all parts of the country. Will it be the Western machine age and materialism? Humanism of a non-theistic tendency is already a potent force in the hearts of many a Chinese youth. Or will it be Christ Jesus as the Savior of the individual and the regenerator of present living conditions? It depends upon whether the Church of Christ in all lands will face the challenge and spread the glad tidings to those who have not yet heard. The old idols are disappearing and something will have to take their place.

American Presbyterian Mission
Peiping, China.

James P. Peymore.



